¶ A Faythfull

and moost Godlye treatyse concer-
nynge the moste sacret Sacrament of the bles-
sed body and bloude of oure sauioure Christe,
cõpiled by John Caluyne, a man of no lesse ler
nyng and literature, then Godlye studye,
and example of liuynge. And translated
into Latyne by Lacius a man of lyke
excellencie. And nowe laste of all,
translated into Englysshe by a
faythfull brother, no lesse
desirous to profyt the
weake brothers
then to exer-
cise the ta-
lent of
the Lorde to his honoure and glorye.
In declaration whereof, he hath
set before this litle booke an
Epistle to the reader much
more effectuous then in
the fyrst edicion.
☞ Wherunto the order that the
Churche and congregation of
Christ in Denmarke doth
vse at the receiuinge
of Baptisme, the
Supper of ꝓ
Lorde, and Wedlocke:
is added.
☞ Myles Couerdale.

Luke. xix. Chapter
¶ Be doyng till I come.

BRITISH MUSEUM

¶ To all them that professe the christian name, the translatour wysheth mercy from God the father through our onelye aduocate and mediatour Jesu Christe, whose spirite (the gyuer of all goodnesse) leade you in to all gostlye knowledg Amen.

*

AS the authoure of thys lytle boke moued wyth the desyre to profyte as wel the rude and vnlearned as the lettered and professours of knowlege, wrot it in hys vulgare tongue: euen so I (moste dearelye beloued brethrene) moued also wyth the desyre to profyte my naturall contreymen so muche as shal lye in my litle power haue thought it my bounden deuty to employe my diligence to the translatyng hereof, ☞ And bicause it hath pleased ẏ lorde to giue me more knowledge in the latyne tongue then in the frence (wherein thys boke was fyrste weytten) I haue translated it after the Latine copy, putting the faithful reader out of doubt that I haue not in any poynte gone from the true meanynge of the authoure, but haue thorowly obserued the phrases of both tongues. auoydynge in all that I myght the darke maner of translatynge after the latine phrases, to the intente the Englyshe reader myghte haue the full vnderstandynge hereof wythout anye knowledge of the latyne tongue. And that the Godly myndes of the studiouse readers maye be the more steared to reade the matter wyth

indifferent iudgement, I shal without dissimulacion assure them that herein is no matter of contencion at al. But charitably without anye worde of reproche as well the tyght vse of the Sacrament of the body and bloude of Christe, as the abuses and errours concernynge the same, are sette forth so playnelye that no man (vnlesse he wyl wyllyngly shute vp the eyes of his conscience agaynst the manifest truthe) can reade the boke thorowlye, but he shall easelye perceyue what greate abuses haue these .xx. hundreth yeares bene, and are at thys presente daye mayntened and defended as concerninge the ministracion therof.

¶ Fyrste for that the poppyshe churche haue and do abuse it in offerynge it vp as an healthfull sacrifyce for the redemption of the soules of the congregation, for in theyr Cannon (why ehe they call the secretes of the masse) are these wordes. Pro redemptione animarum ecclesie tue. That is to saye, for the redemption of the soules of thi churche, where they holde opinion and teach, that by offerynge vp thys sacrifice (as they call it) they applye to or make partakers of the passion of Christe, all them that here or hyre suche masses as they haue inuented dashed full of whyspерynges, douchynges and crossynges besydes the demure countenaunce in theyr tourne and halfe tourne. I wil speake no more as concerninge theyr fonde inuencions aboute the ministration of this most secret Sacrament. Lest I should therby be an offence or stomblynge stocke to the weake brothers whose consciences are not yet fullye satisfyed as concernynge the true beleue of thys holy mistery, I meane leste I shoulde gyue the occasion to do, as certeyne fonde talkers haue

of

of late dayes done and at thys presente dayes do inuent and applye to thys moost holy Sacrmente, names of dispitte and reproche, as to cal it Jake in the boxe, & rounde Roben, and suche other not onely fonde but also blasphemouse names, not onely voyed of all edificatiō (whiche ought to be the ende of al our doinges and saynges) but very sclaunderouse also. For thoughe the thynge beynge so tourned frome the ryghte vse as it is, be abhominable, so that it is leafull for vs to speake vnreuerentlye of it in the abuse: yet is it not mete for them that profesſe charitie, nothinge to refrayne for conscience sake. The cōscience I say of the weake brothers not yet stronge in the trueth. And so muche the more for that many Godly mynded persōnes (whyche by the persuasions of certeyne discrete and modeste brothers, haue ben made, of Romyth Idolaters and diligent studentes of duncicall dregges, disciples or greate hope in the sincere and trewe euangelyke doctrine) haue by the hearynge of these names of reproch and dispitte, taken occasion to thynke that the knowledge which those men dyd profesſe (whyche woulde be so outragiouse as to mocke and iest at the remembraunce of our redemption) coulde not procede of the spirite of God. And haue throughe thys persuasion, retourned to theyr olde leuen agayne, thynkynge them to be the trewe teachers of gods doctrine whiche offende in the contrarye, makynge it so diuine a thynge that it shoulde be of no lesse importaunce then the whole Trinitie, the father the sōne and holy goste. For so they affirme saynge, that for as muche as it is the bodye of Christe and that Christe is in all places at once with his father, and hys father wyth him and

the holye goste: it muste neades folowe that in it is the whole trinitie, the father, the sonne and the holye goste. For these are not, nor can not be seperated.

☞ I will say for these mē that they haue the zeale of God, but it is not accordyng to knowledge. For as the Iewes (who wer frō tyme to tyme, taught and beleued that God dwelled in the temple that Solomon builded) coulde not abyde to heare that God shoulde not dwell in a temple made wyth mannes hande, nothinge consideryng that he is immensus and can not be conteyned (for heauen is hys seate, and the earth his fote stole) euen so these men through a fonde persuasion of the essenciall presence of Christe in the Sacramente: can not abyde to heare that the whole trinitie shoulde not be really conteyned vnder a piece of breade, yea vnder euery litle crombe therof, I speake not this as one puttinge no difference betwene that sacramentall breade and oure comon breade, but that I maye therby declare and open the great blindnesse of them that knowynge and confessinge the immensurable nature of God, would haue hym realiye, and naturally conteyned in so small a thynge.

Iet. vii.

¶ Heauen is my seate (sayth he) and the earth is my fote stole, and yet wyll they truste hym so shorte that they wyll brynge hym into a lytle pixe wherein a man can not turne hys fyste. ¶ He fillethe all places, and is conteyned in no place, and yet wyll they at theyr pleasure place hym in the chalyce, he was neuer visible to the mortall eye, and yet wyll they make hym appeare at euerye knaues request that wyll do as other men do. I meane paye theyr ordinarye shote, and so doinge he shall not onelye se

hym

him but also eate him vp euery morsell.

¶ I would the men would diligentlye peruse the wordes of saynt Augustine in theyr legend on Corpus Christidaye, whyche are these taken out of the. xxvi treatyse vpon Johan. He that eatethe my flesche and drinketh my bloude tarieth in me and I in hym. To eate that meate therfore, and to drinke that drinke, is to tarye in Christe and to haue Christe tarienge in vs. And by this he that taryeth not in Christe and in whom Christe tarieth not: no doubt he doth not spiritually eate hys flesche, nor drynke hys bloude, although he do carnallye, and visibly crusche with his teeth the sacramente of ꝯ body and bloude of Christe but he dothe rather eate and drynke, to hys damnacion, the sacramente of so noble a thyng. Here is your transsubstanciacion vtterlye denyed. For saynt Augustine putteth a plaine difference betwene the sacrament and the, thinge it selfe. Agayne the same Augustine, in the same place addeth these wordes. The sacramente of thys thinge, that is of the vnitie of the body and bloude of Christe is in some places prepared euerye day, in some other places but certayne dayes as on the sundaye, and is taken of the table of the Lorde, to some persons, to life, to some other to destruction but the thynge it selfe, is to all persones, to lyfe, and to destruction to no man, that may be partaker therof. What needeth it to reherse anye mo wytnesses, seynge these are sufficyent, eyther to proue saynt Augustine an heretyke, other elfe to declare thys transsubstanciacion to be bothe foolyshe and abominable. S. August. Note.

¶ Both for that it trusseth together the diuinitie, and inlargeth the humanitye beyonde all measure, thrutchyng vp into a corner the part

whyche no place can conteyne: and settynge at libertie to be in all places, that whyche muste nedes be in one place onely. Yf euery man wyll folowe his conscience in thys matter I doubte not but thei shal sone be persuaded howe farre wyde thys transsubstanciation is frome the trueth. But nowe take they holde of the wordes of the Lorde at the fyrst institution of this moost sacret Sacrament, which are these.

☞ Thys is my bodye whiche shalbe deliuered for you. This is my bloude whyche shall be shed for you & many mo remission of synnes What natural, essencial, and reall presēce they buylde vpon these wordes, is aboundantlye declared in the Bishopp of Winchester and doctor Smythes bokes.

☞ I shal therefore moost humbly desyre the reader vtterlye to shake of all superstitious perswacyons of olde dlages, geuynge hym selfe wholy to ỳ teachinge of the spirite of god who teacheth inwardly in the hert, all them that geue ouer them selues to hys teachynge & information. And I for my part yeldinge me to ỳ same spirite, shal in this cause wrỳt ỳ thing onelye, whyche my conscience shall geue me to be of the spirite of the lyuynge God, and my trust is that the good spirite of God is my leadare. As concernynge the vnderstandynge of the wordes of Chryste, you shall knowe that the maner of teachynge is double, that is to say by wordes and by signes.

☞ By wordes we teache when we declare vnto the heares, by wordes, the thynge that we woulde they shoulde knowe. By signes we teache when we doo some thynge whereby the beholders may gather our meanynge: as Tar quinꝰ superbꝰ dyd when he starke of the top-

pes

pes of the hyghest poppyes, declaringe therby that his aduise was to haue the greatest rulers beheaded. We teache also both by wordes & by sygnes, when we adde vnto the wordes some action to declare & as it were to expounde the wordes withall. As is mencioned in the Actes of the apostles, of a prophete whyche declared vnto Paule the persecutiou he shoulde indure at Hierusalem whither he was goyng, And to make the matter more playne, he toke Paules gyrdle frō aboute hym and tyed hys fete wyth all saynge: the man whose gyrdle thys is, shall be thus boūden at Hierusalem. Euen so (good christian brethren) our sauioure Christe, wyllynge to declare to hys apostles, the wonderfull participation that all faythfull christians shoulde haue in hys bodye and bloude: toke breade whyche is the chyefe, and in scripture compted the oncly foode of the bodye of man, and when he had (after his accustomed maner) gyuen thankes, he blessed, not crosslynge the breade wyth the thre hynder fyngers hauynge the forefynger and the thombe faste ioyned to gither. No he made no sygne of the crosse at al. For, to make the sygne of the crosse was in those dayes none other, then it is now to make the sygne of a galowe tree. He blessed therfore after the maner that the fathers the prophetes & patriarkes vsed, that is, he inuocated & called vpon ẏ name of hys father, desiryng him to accōplyshe inuisibly in all hys faythfull dearlynges, the thynge whych he intēded to declare vnto them by ẏ visible signe Thē sayde he to his apostles, take ye, eat ye, this is my body, which shalbe delyuered for you. Not meanynge that he had chaūged the nature of bread, into the nature of fleshe, makynge the bread that he helde

Actes.xxi

in

in hys hande hys naturall bodye, for then had he giuen vnto them a mortall & corruptible bodye to eate whiche thynge is so muche vngodlye that very nature abhorreth it. But he gaue them the bread to eate, sayenge: thys is my bo-
Note. dye, whyche shalbe deliuered for you I became mā for none other purpose, but that my bodye shoulde be torne & rent for to satisfye for youre synnes, þ your soules might be fedde and haue lyke participacion therof, as your bodies haue of this breade, and you (which be my faythful) are as thys breade is, one bodye made of many bodies, for euery litle graine wherof this bread is made, is of him selfe a bodye, and yet ioyned togither they are but one bodye. In like maner you that beleue in me thoughe ye be many, yet ioyned togither by fayth ye are but one bodye, & I am your head. This mistery ca you not vnderstande without some visible signe, whyche may represent vnto you þ veritie therof, take ye this breade therfore and knowe for certentie that like as it is one so are ye one if ye remaine in faith. And as it nourisheth the body, so doth my passion nourishe the soule whyche hath no lyfe but in me & by me. In lyke maner when he had supped, he toke þ cuppe sayenge, take ye, & drynke ye all of thys, this is the cuppe of the new testament in my bloude, which shalbe shed for you & mani into remissiō of sinnes. Do this so ofte as you drynke in my remembraunce. Another signe to declare thys mistery by.

¶ Thys cuppe of wyne is but one bodye, and yet is it made of manye grapes, and so are you but one body although ye be many so longe as you be ioyned togither by fayth It comforteth the herte and the liuely spirites of the bodye, and so dothe my bloude shede on the crosse com-

comforte the soule. By thys action haue I declared vnto you the misterie of the participacion you haue in me by faith. Use you the same that thys your deliueraunce by me may neuer slippe out of your mynde. We haue eaten the lambe whyche putteth vs in remembraunce of the wonderfull delyueraūce out of the captiuitie in Egypte, whyche was done more then a thousande yeares paste. So shal you eate thys bread and drynke this cuppe in remembraunce of your redemption and deliueraūce out of the spiritual Egypte, and from the spiritual Pharao the dyuell. And when you shalbe demaunded what you meane, by this eatynge & drynkynge, you shall saye. We were throughe the sinne and transgression of the fyrste man Adā. made bonde mē and captynes to the diuell, out of whyche bondage we coulde by no meanes be deliuered til it had pleased God the father to send his onelye begotten sonne to take oure nature vpon hym, that he might dye and be an acceptable sacrifyce to pacifye the fathers wrathe. Wherfore the night before he suffered he declared vnto vs by these visible sygnes, what cōmunyon we haue in hym of all that euer he deserued for vs. And then he cōmaūded vs to vse the same bycause we shoulde be alwaies put in remembraunce of that our redemption and delyueraunce, none other wise then Moyses dyd to the Israelytes the nighte before he dyd by the wonderfull myghte of God, bringe them out of the greate captiuitye whan in they were holden in Egypt. The wordes of saynt Paule to the Corinthians, do teach no lesse then I haue here wrytten. For he sayeth, so often as you eate thys breade and drynke this cup, you shal declare the death of the lorde

1. Corinth. xi.

tyll

tyll he come. And therfore who so euer eatethe of thys bread, or drynketh of thys cup vnworthely dothe eate and drinke his owne dampnation. Here is a playne declaration of the ende & purpose of Christe when he instituted thys most sacret sacramēt. For to kep in remēbrāce hys moste doloroule death & precioule bloude moste plēteoulIy shed vpō the crosse. And who so euer eatethe & drynketh it vnworthely (that is to say for any other purpose thē for the same it was ordeined for) the same eateth & drinketh hys owne dāpnation. I thynke not contrarye but ỳ moste men wyl thynke this a straūge interpretation of thys place (for as muche as the moste auncient (yea al) ỳ doctores, that make anye mention of thys place, and Caluine hymselfe in this boke whyche I haue translated) do applye the vnworthynesse of receyuynge of this Sacrament, to the vnpenitent hert of the persone whiche receyueth it. And in very deede such one is farre vnworthy to receyue so worthy a Sacrament for as muche as he is not the membre nor seruaunt of Christe, but a membre of the deuyll and seruaunt to synne. And thys interpretation is no lesse godly then fruitfull. For therby are the membres of Christe put in feare to presume to come to the table of the lorde vnlesse they haue fyrst examined & found them selues the trewe membres of Christe, indued and adorned with perfyt faith, hope and charitie. But if we wyll go to the natyue sence of the text: we shall perceyue, that in thys place Paule speaketh of the small regarde the Corinthyans had to thys mooste sacret Sacrament, not vsinge it wyth so much reuerence as they ought to do. For he addethe these wordes. Puttynge no difference of the Lordes bo-

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dy. As he should haue sayed esteamynge it nothing better then the cõmune bread wherwyth they feede theyr bodyes. The phrase of speakyng gyueth this interpretation, for if I saye. This man was not worthely enterteyned. I meane not that the partye whyche enterteyned hym was not worthye to enterteine so noble a man: but that he was not vsed as was beseamynge for such a mã to be vsed. So that to receyue the Sacramẽt vnworthely, is to receyue it otherwyse or for an other purpose then it oughte to be receyued for, ẏ is after any other forme or for any other purpose then ẏ wordes of ẏ first institution do declare. For whẽ ẏ vse of good thinges is altred frõ ẏ purpose & ende they were fyrste ordeyned for: then are they vnworthely handled. All they therfore whyche do priuately receyue the Sacramẽt, eyther to merite themselues or other, other that do make it a sacrifice for the redemption of synne, or to pacify goddes wrathe in any cõdition, or after any other forme, or for any other purpose thẽ is declared in the wordes of the fyrste institution: do receiue it to theyr dampnation, puttyng no difference of the Lordes bodye, but vsynge it as a matter of marchaundyse, or occupation to get theyr liuynge vpon. They onely receyue it worthely, which receiue it as a most worthy Sacramente and signe representynge vnto vs the cõmunion and participation we haue in al that euer Christe did or purchased for vs, by takinge our nature, & suffryng therin al maner of moste miserable afflictions, & finalye, by hys moste cruel and dolorouse death. Therfore to hoyse it ouer theyr heades, to daunce it ouer the cuppe, to carye it in the stretes with a great pompe and glorye, to bowe theyr knees and to

knocke

knocke theyr breastes before it, and to locke it vp in a pix to haue it ready to serue at all houres, all suche chapmen as shal call for it: is but a polytyke cast of the marchauntes whyche displeye and set abrode to beleue suche marchaundyse as they woulde fayneste sel. As they do offende whiche neglecte and contemne this moste holy mistery, steamyng it no better then the comon breade wherewyth oure bodyes be fedde: so do they also offende whiche honoure it wyth diuine, honoure makynge it therby an idoll of al other moste to be abhorred bothe for that (as they vse it) it is a playne Antichriste, spoylyng Christe of hys victorye atchyued by the ones offeryng of hym selfe for all: and also for that it pulleth the beleauers thereon, from the true adoration of God the father, and maketh them to honour for the inuisible, immese and eternall god, that visible, mensurable, and corruptible breade & wyne. Yea (as they vse it) it is not the communion of Christes body and bloude at all, but a fonde inuencion of theyr owne. For Christe dyd not make so manye crossynges and blessynges and then eate it vp all him selfe. But we must beleue that they receiue it for vs and in all our names.

¶ We must beleue þ theyr receauinge of it is the application of Christes merites to vs. We must beleue that they can therby relese þ soules in þ bytter paynes of purgatory. We must beleue that oure beynge present at this theyre sacrifice (as they call it) shal giue vs good sped in al oure affayres, be they neuer so deuelysshe. We muste beleue that a priest (being neuer so vngodly in hys liuinge: neuer so muche subiect vnto sinne, neuer so much the deueles member) is the minister of God, and that hys prayer & sacrifyce

sacrifice in the masse is acceptable to God. In fine, we must beleue that theire masses be of strenght to purchayse the assistence of god in al daingers, and a present remedy agaynst plage, penurye, and all diseases both of man & beaste, agaynst warres, robbryes and all incursions of enemies both bodely and gostely. How can these assercions stande wyth the cōmunion of Christes body and bloude? dyd Christe shewe the bread to hys apostles and then eate it hym selfe to certifye their consciences therby? Dyd he bid any one of them, take breade and wine & shewe them to the residewe of the faythfull so ofte as they woulde cōmunicate hys body and bloude: and then eate and drynke all hym selfe in stiede of al the faythfull that shoulde be present? I thynke no man is so muche wythout shame once to thynke it. But I knowe ẏ rote of their errour. They say that as Christ was the high priest or byshop, to ministre vnto hys apostles the communion of hys body & bloude, whych he dyd in dead offer on the crosse to hys father: so dyd he ordayne hys apostles and in them all that shoulde succede them: priestes to offer vp the selfe same (saye they) to applie the sacrifice done by Christe wyth the merites of the same to thē that are present ther at, or that shal by any meanes haue it done for them. Oh blynde bussardes. Where are youre spirituall eyes become? Dyd Christe (beynge the hyghe priest) distribute the bread to his apostles, to ẏ intent that they, & all other theyr successoures: shoulde shew the bread and wyne to the people and thē eate and drynke all them selues? A mā that hath so muche gostely knowledge as the grayne of a mustarde seed, woulde not faile to say that Christe ment rather that the Apostles and priestes shoulde distribute the breade and

wyne amonge the faythfull people, willynge them to certifye them selues therby that they are partakers of the body and bloud of Christ. For what sayth the texte? So ofte as ye shall do thys: ye shall do it in the remembraunce of me. But what was it that they shoulde doo in the remembraunce of hym? Forsouthe diuyde bread and wyne amongeste them. The priuate receiuynge of the breade and wyne therfore can by no meanes stande wyth the institution of Christe: whiche was, that accordynge to his example, we shoulde by the diuydinge of bread and wyne amongeste vs: certifye oure selues that we are all partakers wyth Christe in hys redemption through the raũsome that he paied for vs on the crosse. Howe standeth thys with our hearynge of masse (to the intent to spede the better thereby) when we go aboute oure worldlye businesse, be they honeste or vnhonest, godlye or vngodly? Forloeth (I suppose) euen as much as the carryng of bread in a mans pourse (in the nyghte tyme, or in a tempest) serueth to kepe hym from blastynge wyth euyll ayres. So that I dare be bolde to affirme, that thys hearynge of masse is no better then mere superstition, and the masse it selfe, so farre frõ the institucion of Christe: that it semethe not to be any parte of the cõmemoration of Christes passion: But a mere inuention of man, crepe into the churche by the subtyll suggestion of oure moste cruell and malicioule enemye the deuyll, who hath alwayes endeuoured to poysone al the holsome foode of mans soule, as it appeareth ryght well by the great abuse that thys most sacret Sacramente is growen vnto. Thys was and ought to be so necessary a foode to the soule: that wythout it no christi-

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an can tarie in Christ, nother haue Christ tarye-
ynge in hym, wherby it is playne that without
thys foode no soule hath any lyfe in it. For
Christe is the lyfe that is in the christian soule.
No lesse necessarye therefore is thys foode to
the soules of the cõgregacion: thẽ the synewes
be to the bodye to holde the toynctes togyther.
Our aduersarye therfore coulde in no case be
quiet tyll he had poysoned thys so necessarye
foode, corruptinge therin the vertue & strength
to vnite and knytte the christians to Christe
theyr heade, makynge it of force to draw them
quyte from him, by puttynge theyr confydence
in it, trustynge to redeame theyr synnes by oft
offerynge vp therof, in so much that they fel to
foundynge of Abbayes, chauntreis, and annu-
uersaries: for the saluacion of theyr soules, for
so was it alwayes specifyed and condicioned
in the wrytynges made betwene the founders
of suche abbayes, chauntries, and annuersa-
ryes: and the receyuers of the yerelye rentes,
gyuen to that vse. Yea rather abuse.

¶ And in this miserable estate hath it cõtinu-
ed euen these. vi. hundreth yeres, poysoning the
soules of them that shoulde haue bene fedde
therby. But here must I beware that our ene-
mye do not poysone these wordes of myne al-
so, causeynge men to vnderstande me as one
that woulde deny it to be possible for any man
to tarye in Christe or to haue Christe tarynge
in hym vnlesse he receyue these visible sacra-
mentes or signes breade and wyne. No doubte
(christian reader) the beleke & truste in Christe
is the meane wherby Christ taryeth in vs and
we in hym. But thi belike and truste are esta-
blished and confirmed by the vse of these visi-
ble signes. As thys beliefe and truste therfore,

are necessarye to the abydynge in Christe: so is the vse of these holye Sacramentes also, for that it is the establyshmente and confirmynge of the sayd beleue & trust. To all them therfore to whom thys beleue and truste are necessarie: are these secret Sacramentes also necessary. Where vpon I conclude that all Christians which are of age and discression to deserne the fayth in Christe: ought also to vse these moost holy Sacramentes to establyshe and confirme thys fayth withall. And Christ knowynge the weakenes of manne, and howe hard it was to beate into hys head the vnderstandynge of the hygh mystery of the participation and communion that al faythfull shoulde haue in hys merites: vsed these visible signes, that we myght in them (euen wyth oure senses) perceyue thys wonderful distribution of the body and bloud of Christe amonge hys faythfull, whyche oure grosse nature coulde no more compasse wythout these visible sygnes, then the carnall and fleshly Iewes coulde when Christe tolde them of the eatynge his flesche and drynkyng of hys bloud by beleuing in him. To helpe our weakenes therfore, it pleased the almightie wysdome of the Lord, to declare vnto vs by oure senses the thing that ꝑ same senses caused the Iewes to abhore. The maner I saye of oure participation and communion in Christe and all that euer he deserued for vs. For euen as we se that we beyng many are partakers of one loofe of breade, by eatynge therof, and of one cuppe of wyne by drynkynge therof: so are we certified by that participation, that we beynge manye beleuynge in Christe: are by that beleefe, made partakers of Christe, and wyth Christe in all that is hys, none other wyse then all the mem-

bres

bres of one bodye be partakers of all ioyes and pleasures that chaunce to the heade. For as the loke whereof we eate is made of manye graynes: and the Cuppe of wyne whereof we drynke is made of manye grapes, and yet is but one Cuppe of wyne, and the loke but one loke: euen so are we that beleue in Christe, but one bodye wyth hym and he oure heade, notwythstandyge we be manye in numbre, and of diuerse nations, estates and condicions.

¶ For as in ỹ bodye be diuers mẽbres seruinge to diuers vses: so are there in the congregacion of Christe (whyche Paule callethe the bodye of Christe) diuers estates. Some Apostles, some preachers, and some teachers. 1. Corynt. xii

And as in the bodye is no membre where vnto is not appoynted hys peculiare and necessarye office: So in the congregation of Christ is there none estate or condicion but it is profitable, yea necessarye to the other. Thys is a greate misterye (sayethe Paule) thr misterye I saye of Christe and hys congregation, for it is hys bodye, of hys flesche and of hys bones. Not that the congregation or churche is that naturall bodye that dyed on the crosse, nor we (the membres of the same churche) the flesche and bones of the same: But for that it was that congregation, it was we (the membres of thys churche) that caused Christe to take oure nature vpon hym, that therein he myghte satysfye for oure synnes, makynge vs partakers wyth hym in thys satisfaction, and so are we hys bodye and membres, that is to saye, hys bodye and membres were, and are the pryce wherewyth we were redeamed out of the captiuitye and thrawledome that we were in. Thys misterye Ephes. v.

is greate, and farre aboue the beastely mannes capacitie. But if we wyll be geuen to the spirite: the spirite shall minister vnto vs aboundauntly, the vnderstandynge therof. For it is a comon phrase or maner of speakynge amongeste vs when anye hath bestowed his moneye vpon anye kynde of marchaundyse, we saye Lo, here is my .xx.li. or here are hys hundreth markes, shewynge forthe the wares that were bought with my .xx.li. or hys hundreth markes so that here the thynge boughte bearethe the name of the price. In lyke maner doth Paule call the cõgregation redeamed by Christes bodye: hys verye bodie, his flesche and his bones because it is the marchandise that was bought with his bodie his flesche and his bones. The mooste sacret sacramentes, also of the bodye and bloude of Christ, are called hys bodye and bloude, because they declare vnto vs, what the body and bloud of Christ be vnto vs none other wyse then I call thys boke the supper of the Lorde, because it declarethe the supper of the Lorde, so that here thou mayste se (gentle readar) wherin thou hast bene so farre and so longe deceyued. Forsoeth in that thou haste not knowne nor consydered the causes why these moste holy sacramentes beare the names of that they reuelet, shewe or declare vnto vs But haste grosselye persuaded thy selfe wyth the carnall and fleshly Jewes, þ Christe spake carnallye myndynge to turne the substaunce of the breade and wyne, in to the substance of his body and bloude: when he sayed vnto hys disciples, thys is my bodye. But doubtlesse (good christian brother) oure mooste cruel enemye hath in thys poynt vttered euen the greatest parte of hys malicioule practyse. He hath

not

not kayled alwayes to beate into our heades the omnipotencie of God, who coulde by hys worde make al thynges of nought, his veritie. whyche wyll not suffer hym to leaue oughte vndone that he sayeth is or shall be done, and then hys wordes at hys laste supper. Thys is my body. &c. Here laboureth he wyth toeth and nayle (as they saye) to kepe vs in the playne letter that we measure not theſe wordes by the scriptures of lyke phrase. The, veritie it selfe (sayeth he) hath spoken it. Wherfor it can not be otherwise. The onely almyghtye which created all thynges by hys worde, hath sayed it: it is not therfore impossible that it shoulde be so. Thou arte a christian man and hast professed to beleaue all the wordes of Christe to bee trewe, though thy reasone can not comprehende the maner howe. And wylte thou wyth the carnal and fleshly Jewes doubt in the performance of the wordes that thy Sauioure shall speake? He sayed that a vyrgyne shoulde bryng forth a chylde: and wylte not thou beleaue it bycause thou canste not by reasone be perſuaded that it is possible for a vyrgyne to bryng forth a chylde? what coulde the obstinate Jewes do more, then bryndely and obstinately saye: Howe can thys man gyue vs hys fleſhe to eate and hys bloude to drynke? And wylte thou be as obstinate as they and thinke it impossible for hym to gyue the his fleſhe (yea hys very naturall fleſhe) and bloude vnder the fourme of breade and wyne? Oh subtyll serpent. Oh crafty dissembler. Howe chaungest thou thy selfe into an angell of lygh[illegible]. Thou madeste the Jewes abhorre Christes wordes bycause the law (which they professed) taught them that it was abhominable to eate the raw

Note the subtyltie of the deuyll.

flesche or drynke the bloude of any beast, muche more of a man. And bycause they shoulde not consyder and vnderstande the spiritual eating of hys bodye and drynkynge of hys bloude by fayth: thou puttest them in mynde of the corruptible Manna that the fathers dyd eate in wyldernesse. And that, notwithstandynge, that breade came from heauen: yet was it not of suche lyuelye force that it myghte preserue the eaters therof from death. Yea thou heldest them in opinyon that it was not possyble for Christe to gyue them his flesche to eate and his bloude to drynke, after suche sorte that theyr stomakes myght awaye wythall. Wherfore they sayed. Howe can this felowe giue vs this flesche to eate and hys bloude to drynke? But here thou commest vnto vs with the contrary. Thou byddest vs beleaue that he was able to chaunge breade and wyne into hys flesche and bloude that we myght therby awaye with the deuourynge therof. Thus thou playest on both handes, wyth them bycause they shoulde not loke for any spiritual eatinge or drynkynge of Christes flesche and bloude. And wyth vs, that we shoulde not regarde the spirituall eatynge and drynkynge, but that we shoulde moste regarde the fleshely deuouringe of the bread and wine. So that neyther the Jewes nother we, can come to be trewe eatinge of Christes flesche and drynkyng of hys bloud by vnfayned faith in hym and hys merytes. Heare mayeste thou playnely se (most dearely beloued in the lorde) by what manes our gostely enemy hath spoyled vs of the vse of these mooste precioule Jewelles, the sacramentes of Christes bodye and bloude: and howe he labourethe daylye in hys membres (the wycked papistes) to wythholde

from

from vs the knowledg of the ſpiritual eating and drynkynge of Chriſte: whiche begynneth nowe to ſpreade the worlde ouer all. Lette vs runne therfore, vnto oure preſent and onelye ſuccour in thys greate daunger. To Chriſte I ſaye let vs runne, moſte humbly beſekyng him (oure Sauioure and redeamer) plentcouſlye to poure out, of hys ſpirite of knowledge vpon vs all, that we maye daylye more and more fynde out the hydde and ſecrete abhominacions, to the viter extirpacion and rowtyng out of the ſame. And in the meane time let vs pray togyther that it may pleaſe the Lorde to augment the nũbre of his faythful tournynge Saules in to Paules that the harde hertes, may be molified by hearing the perſecutours preach Chriſt whom they perſecuted. The ſpirite of truth be wyth you all. So be it.

It is the ſpirite that quickeneth, the fleſhe profyteth nothynge at al. Johñ. vi.

FOr as muche as the moſt holy ſupper of our lorde Jeſu Chriſt hath of longe time ben lapped vp in manyfold and great errours and euen of late days wrapped in many opinions and contentiõs, nothing ſo quiet as was beſeming: no meruaile though certayne weake conſcienced perſons, can not wel determyne what thynge they ought chyefly to folowe, but do, wyth indyfference and ſuſpenſe mynde, loke when the ſeruauntes of God ſettinge all contention a parte ſhall agree amonge them ſelues, and bryng the matter to ſome concorde and vnitie. And ſeynge that ſuch kynde of doubte hath no ſmal incommoditye annexed, and that it is a thynge mooſte dayngerouſe, to haue no certayne determination of that miſterye, the knowledge whereof is ſo neceſſary to our ſaluatiõ: I haue thought it a thynge moſte profytable, briefly to ſpeake of the chief ſume of the matter and yet playnly to declare what thynge we oughte chyefely to ſticke vnto therin. Moze ouer, certayne honeſte men perceyuynge the matter to requyre no leſſe: deſyred me earneſtly to take it in hande whoſe requeſte I coulde by no meanes denye vnleſſe I woulde haue bene ſlake in doing my dutye. And that the difficultie thereof maye the moze eaſely be opened it is neadfull to declare what ozder we intende to folowe herein.

¶ Fyrſt I ſhal declare foz what cauſe, and to what ende, the Lozde hath inſtituted this moſt holye ſacramente. ¶ Then what fruite we take therof and herein I wyll declare howe the body of Chriſt is giuen vs in it.

☞ Thyrdlye, what is the ryght vſe thereof Forthlye, I ſhal reherſe the errours and ſuperſtitions wherby it hath ben defaced, and ſo

wyll I declare, howe the seruauntes of God ought to differ from the papistes.

☞ Finallye, I wyll declare the originall of that contention, whyche hath ben so ernestlye mayntayned euen of the same men whyche in our time, haue applied al theyr studye to bring the Gospell to lyghte agayne: to replenysche the congregatiō, and to restore the sincere and pure doctryne. As concernynge the first.

☞ When it pleased the almyghty oure God by baptisme, to chose vs into the cōgregacion, that is to saye into hys house whyche he wyll nourysche and defende: and that he hath receyued vs, not only as houshoulde seruauntes, but also as hys chyldren: it behouethe hym (if he wyl playe the parte of a good father) to bringe vs vp, ministryng vnto vs all thinges necessarye to foode and clothinge.

☞ But as concernynge the thinges that pertayne to the education of the bodye, bycause they be common to all men, so that as wel the euill persones as the good be partakers there of: they are not to be taken for thynges appertainynge to his houshould onelie. No doubt, in that he feadeth and defendeth our bodies, and whiles we be partakers of al those good thinges which he most plēteously and liberally geueth vs, is declared a great tokē of hys fatherly goodnes towarde vs. But in like maner as the life wherein he hath regenerate vs, is spiritual: so is it needefull that the meate wherewith we shoulde be susteined & strēgthed, be also spirituall. For we muste vnderstande, ẏ we are not called to possesse the celestiall inheritaunce, in time to come onelie: but ẏ throughe hope we are in maner set in possession thereof already. So ẏ he hath not onelye promised vs

lyke

lyfe, but delyuerynge vs from death, he hath all ready ledde vs into it in very dede. And thys thinge obteyned we, whē he begatte vs a newe wyth the sede of immortalitie, ꝑ is to saye his worde, whiche through the holy goost he hath prynted & fastened in our hertes. That we ther fore may defende & susteine this life, we muste not seke ꝑ caducal & corruptible meates, where with the bealie is fed: but we muste prouide for our soules much better & more excellente fode. And the whole scripture witnesseth, ꝑ the selfe same wordes, wherby the lorde hath begotten vs anew, is ꝑ spiritual bread wherbi our soules are susteined & fed. The reasone is this, by cause in it Christ (our only life) is giuē & ministred vnto vs. For when god would that al aboundance of lyfe, shoulde remain in Christ to the intent ꝑ by hym, he myght make vs partakers therof: he ordayned the worde also, wher by Christ & all his mercyes myght be ministred vnto vs. Thys sentence therfore is infalliblye true, that our soules are fed & nourished, wyth none other foode then Iesu Christ. Wherfore the heauenly father being, careful for our education, gaue vs none other foode: yea rather he committed thys vnto vs, singularly.

Not the visible signe but the thyng signified.

¶ And for as muche as it is sufficient inough for the recreation and sustenaunce of our soules, he wylled vs to cotente oure selues there wyth, and that our soules should rest togither therin: bycause we may by no meanes be wyth out that foode, whyche beynge taken awaye, none other can be founde. Nowe do we perceyue after what sort Christ is ꝑ onely foode wher with our soules be fedde: but bycause he is distributed vnto vs by the worde of ꝑ lorde as by the instrument appoynted for the same

purpose

purpose: he is named breade and wyne.

¶ And that whyche is spoken of the worde, appertaineth also to the sacrament of the supper wherby the Lorde leadeth vs vnto the partaking of Christ For because we be so weake and feble, that we can not (wyth vnfayned trust of mynde) receyue him, when he is offred vnto vs in the bare preachyng of the doctrine: the father of mercy wyllynge to accommodate hym selfe vnto our infirmitie therin, hath ioyned vnto the worde a signe to be sene with the eyes, whereby he myght represent vnto vs the very substance of hys promises, that al doubt and wauerynge taken awaye, we myght be confirmed and strengthned in hym.

Our infirmitie was cause of the sacramen t

Seynge therfore thys misterye is highe and harde to attayne to: and that we can not by wytte comprehend, or by studye vnderstãde howe the bodye and bloude of Christe may be communicate vnto vs: and that we be so rude and ignorannte, that we vnderstande not euen the verye leaste of the diuyne matters: it was needefull to declare and open thys mysterye after suche sorte as the habilitie of oure wytte myght away withal.

¶ And for þ cause dyd the Lorde institute the supper: that he myght print in our consciences those promises wherwyth he hath in the gospell promysed, to make vs partakers of hys bodye and bloude: and that he myght establysh vs in thys perswasion, our spiritual life to be remaynynge in hym, that we receyuynge so noble a pledge, maye conceyue a sure hope of saluation. Forthermore, that we should be exercised in acknowledgynge his great goodnes towardes vs, & in celebratyng and settynge forth of the same wyth all laude and prayse. Thyrdlye

Note here for what ende the supper was instituted.

lye, that we should be prouoked to embrace holynesse and innocencie, for as much as we acknowledge oure selues to be the membres of Christ, and that aboue all other, we set forthe and mantayne frendshipp. and brotherly concord. Wherof we haue an especiall commaũdement. When we haue wel and diligently marked these thre causes (to whyche no doubte the Lorde had respect when he instituted the supper) an entrye shall be opened vnto vs that we maye the better vnderstande what fruyte we receyue thereby, and by what meane we maye vse it a ryghte. We muste therfore nowe come vnto the seconde parte, that we maye declare what holsome fruyte the supper of the Lorde bryngeth vnto vs: so we wyll vnderstande and gather the same. And that shall we know whē we wyll diligently perpende oure owne great lacke which it succurreth. No remedi we must neades be vehementlye troubled and vexed in mynde, so often as we consyder what we are our selues, and when we examyne al that is in vs. For there is not one of vs that can tynde so muche as one lytle crombe of iustice in hym selfe: but contrarye wyse, we are defyled wyth so many vices and wycked dedes, stuffed full of so greate a multitude of synnes, that there neadeth none other accuser then our owne conscience: nother neadeth it to seke for any other iudge to gyue sentence agaynste vs. Wherof it folowethe, that the Ire of God is styred agaynste vs, and that none of vs can be able to escape the iudgemente of eternall death.

The vse of ỹ Sacrament

Of oure selfe, we haue none other thynge but synne

¶ And vnlesse we wyl be verye dreamers and blockeheades no remedy we shall, through this horrible cogitacion, be vexed and troubled, as it were wyth a continuall hel fyre. For we can

not

not remember the iudgemente of God, but incõtinent our owne dampnation is before oure eiſe. We are therfore al redie ſwalowed vp by the deuouring ſincke of death, were it not that almightie God delyuereth vs. And what hope of reſurrection maie we haue whē we cõſider our owne fleſhe, ſo rotten and full of all corruption? And therfore whether we conſider body or ſoule, nothinge can be more miſerable then we are, ſo longe as we ſhall conſider but oure ſelues, onelye: and whilſe we perceiue ſo great miſeries, no remedye we muſt neades be miſerably tormẽted, and affected with extreme heauineſſe. That the heauenlie father therfore mighte ſuccure this oure calamitie, he gaue vn to vs the ſupper, as a glaſſe wherin we mighte beholde Chriſte crucified and rayſed againe. Crucified, that oure ſinnes might be forgiuen. Raiſed againe, that we delyuered from corruption and deathe, myghte be reſtored to the heauenlie immortalitie. Thys ſingular conſolation take we of the lordes ſupper, that it directeth and leadeth vs vnto the croſſe and reſurrection of Chriſte: that we maye knowe for certentye, that we although we be wycked and vncleane, be acknowledged and receyued of the lorde, yea and taken for iuſt: and that by hym we are reſtored to lyfe notwithſtandyng that we be hedged in vñ al kindes of deathe: and that we be replenyſhed wyth all kinde of felicitye, notwithſtandynge that we be miſerable and full of calamitie. Or to make the thing more playne. When there is no goodneſſe at all remaynynge in vs, nether, any one thynge, of thoſe thynges whiche ſhoulde helpe to the optaynynge of ſaluation: the ſupper doothe aboundauntly witneſſe vnto vs, that we haue

optained

obtayned all thinges profitable and holsome, in that we be partakers of the death and passion of Christe. Wherfore we may affirme, that whiles the Lorde admitteth vs into the felowshyppe of the goodes and riches of Christe he openeth the treasorye of hys mercyes. Let vs remember therefore that in the Supper is geuen vnto vs, as it were a glasse, wherein we maye beholde Christe, crucifyed, to deliuer vs from death and dampnation and reysed vp agayne to iustifye vs, and gyue vs lyfe euerlastynge And all be it that the same mercies gyuen vnto vs in the Gospel: yet, for that in the Supper, we haue more certentie and fuller fruition, we can do no lesse but acknowleging that we receyue thys profyte therof.

The carnall eie can not see these thynges in the glasse.

But for bycause the merytes of Christe appertayne nothinge vnto vs, vnlesse he hym selfe be oures before: it is mooste expedyente that in the Supper he be geuen vnto vs, that those thynges whereof we haue spoken, may in verye dede, be perfourmed in vs. And therfore haue I vsed to saye. That Christe is the mattire and substaunce of the Sacramente and that the mercies and benefytes whiche we gette by hym, are the efficacie and strength therof. To cõclude, the whole strength and energy of the Supper consisteth in thys thinge, to confirme the reconciliation wyth God, made by the deathe and passion of Christe To certifye vs that our soules be washed in hys bloude, & that we be made iust throughe hys obedience. And to conclude. To printe surely in our myndes, that hope of saluation whyche we haue in al those thynges that he hath done for vs.

Not the naturall substance as the papists do fayne.

Upon thys muste we necessarily conclude that ther is a substaunce annexed vnto this vi-

tue

tue otherwyse shoulde we haue no stydfastnesse or certentie therin, we must therfore conclude, that in the supper are geuē vnto vs two thynges, that is to saye Christe, as fountayne, origyn and mattier of all good thynges: and the fruite and efficacy of hys deathe and passion, whyche thynge, euen the verye wordes þ be spokē in the supper do aboundātly declare. For when he addeth, that his body was geuē for vs and his bloude shedde for the remission of our synnes, wherein he dothe kyndly declare that his bodye, and bloude are not simply without any other consideracion, communicate vnto vs: but that we must also cōsider the fruite that cōmeth vnto vs by hys death and passion In fine. Howe maye we be able to come to the fruition of so excedynge good thynges, onelesse we be partakers of the bodye and bloude of him that hath produced these thynges, and giuen them vnto vs.

As we receyue hym so is he geuen vnto vs that is spiritually.

¶ Nowe enter we into that question, whyche hath bene so greatly tossed both in tyme paste and in these oure dayes also: howe those wordes are to be vnderstande, wherin Christe calleth hys bodye breade, and hys bloude wyne. Whiche wordes maye easely be opened, if we kepe in memorye those principles whyche I haue before set forthe: that is to saye, that all the fruite we seke for in the supper, is brought to nought, onelesse Christe be gyuen vnto vs therin, as the foundation and substance of all the whole matter. And if we once graunte this thinge, then no doubt we shal graunt also, that there is gyuen vnto vs nought els but an vnprofitable vayne Sacramēt, if we deny that in it is giuē vnto vs the very participation of

Christe

Christe: whiche thynge were execrable & shame full blasphemye. Furthermore, if the maner of the communion with Christe be suche that we be partakers of all the mercies and benifytes which he gate for vs by hys death: then are we not partakers ẅ the spirite only but ẅ ẏ mā-hoode also: wherin he perfourmed perfit obedi ence to God the father, to the intent he mighte paye oure dettes. Although, to saye the truthe the one can not be wythoute the other. For whē he geueth him selfe vnto vs, he dothe it to the intente we shoulde possese him whole. And therfore, as I haue sayde, that hys spirite is our lyfe: euen so dothe he hys owne mouth de-clare that hys flesche is oure foode, and hys bloude oure verye drynke. Yf this be not spo-ken in vaine, no remedy oure life muste needes consiste in hym, and oure soules be nourished wyth hys flesche and bloude, as wyth theyr proper and peculyar foode. Of that thynge haue we testimonye in ẏ supper, whē it is said of the breade that we should take it and eate it and that it is his bodie, and of the cuppe, that we drinke it and that it is his bloude here are the bodye and bloude named, to the intent we should learne to seke the substāce of our spiri-tuall lyfe therin. Now if anie man woulde de-mande of me whether the breade be the bodie of Christ, & the wine his bloude: therto woulde I answer, that the breade and wine are visi-ble signes, representinge vnto vs the bodie & bloude of Christe, and that they be called the body and bloud bycause they be as it were in-strumēt wherby the lorde Jesu Christe distri-buteth them vnto vs. Thys forme of speaking agreeth verye well with the thynge.

The mouth of the soule that receiueth thys foode is fayth.

¶ For not wythstandynge that oure eyes, no

nor

nor oure wyttes can not comprehende the com munion that wee haue in the bodye of Christe yet is it there openly shewed before oure eyes. We haue, in a lyke thynge, an example verye fytte for the purpose. When the lorde woulde that his spirite should appeare in the baptisme of Christe, he shewed him vnder the shape of a doue. Jhon the Baptyste recytyng that hysto rye sayeth that he sawe the holye Gost descen dyng. But yf we marke it well, we shall fynde that he sawe nought els but a Doue. For the substance of the holy Gooste is inuisible.

But for that he knewe that vision to be no vayne figure. but the mooste sure token of the presēce of the holy goost: he doubted nothyng at all to affirme that he sawe him: because he was represented vnto him vnder suche sort as he was able to abyde. Euen so must we say as concernynge the comunion that we haue in the bodye and bloude of Christ. It is a spirituall misterye, whiche can neyther be sene wyth the eyes, nother comprehended with the wytte. Therfore, as the weaknes of oure nature requireth, it is set forth wyth visible figures and signes: but yet vnder such sort that it is not a bare and simple figure, but ioyned vnto his verite and substance. The bread ther fore is not vnworthylye called the bodye: for as muche as it doothe not onelye represente it vnto vs, but also brynge vnto vs the same thynge. I can be ryght well contente therfore to graunt: that the name of the body of Christ be transferred vnto the bread because it is the sacrament and fygure thereof.

The substāce of a sacramēt is ẏ free mercy therin promysed.

But thys one thynge wyll I adde. That the sacramentes of the Lord oughte by no meanes to be separate frome his substance and very-

tye And yet is it not onely mete, but also ve-
ry necessary: so to set them a sunder, that they
be not confounded. But to deuide them so, that
the one shoulde be made perfyt without the o-
ther: is moste vnsemley. Whē we therfore, do
beholde the visible signe: we muste consider
what it representeth, and who gaue it vs. For
the bread is geuen to the intent that it shoulde
be ꝑ figure of the bodye of Christ, & we are cō-
maunded to eate it, It is geuen I say, of God
the certayne & vnchaungeable veritie. Yf so be
ꝑ God can neyther deceyue nor lye: it folow-
eth ꝑ he doth in verye dede performe, and ful-
fyll, all that he doth there signifye. No remedy
therfore: we muste needes vnfaynedlye receyue
the bodye and bloud of Christe in hys Supper,
for as muche as the Lorde offerethe vnto vs
herein, the cōmunion of them both. For what
shoulde this meane, that we should eate bread
& drynke, wine, to the intēt that they should de-
clare vnto vs that hys flesche is oure meate
and hys bloude oure drynke, if he letteynge
the spirituall veritye passe, shoulde gyue vs
nought elles but breade and wyne: had he not
then instituted thys misterye faynedlye and in
vaine: And as we sate in the Frenche tounge,
vnder discernable signes: And therefore muste
we needes graunte, that if the representation
whyche the Lorde giuethe in the Supper be no
fayened thynge, that then the inwarde sub-
staunce of the Sacramente is annexed to the
visible signes: and that in lyke maner as the
breade is distributed in the hande, so is the bo-
dy of Christ cōmunicat vnto, vs to the entente
that we shoulde be partakers thereof. And
doubtlesse if there were no more but thys one
thynge, yet ought it to satysfye vs abouns-
dantly

It is sayth ꝑ mouth of the soule, that re ceyueth this. bodye & bloud

Only the faithfull receiue this substāce.

dantlye, for as muche as we vnderstande that in the supper Christe giueth vnto vs the verye substaunce of hys bodye and bloude: that we maye wyth full ryghte possesse hym, and in possessynge hym, be called into the societye of all hys good thynges. For in that we possesse hym, all the treasures and heauenlye goodes, whyche be secretlye layed vp in hym, are set out vnto vs, to the intente that they shoulde be ours, and that we shoulde enioye them wyth him. Bryefely therfore to defyne the profyt of the supper: we maye saye ẏ in it Jesus Christ is offered vnto vs: that we maye possesse him, hym selfe, and in hym aboundaunce and plentye of all the mercyes and benefytes that the mynde can desyre. Whiche thinge is an exceadynge great helpe vnto vs in stablishynge our consciences in that truste whyche we ought to haue in hym. An other vtilitie is, that by it we are more steared and admonished to acknowledge the benifytes which we haue and do daielye receyue of the Lorde Jesu Christe that we maye gyue vnto hym honoure and glorye: and that (as mete is) we celebrate hys moste holye name wyth continuall prayses. For by nature we are very negligent, and in remembraũce of the goodnes of our god, neyther do we thynke thereon at any tyme, onlesse he do awake oure slougyshnesse and prouoke vs to our dutye

¶ And wyth sharper prickes cã we not be pricked, then in that he compelleth vs (as it were) to se wyth oure eyes, and to handle wyth oure handes, yea openly to knowe and perceyue, the greatnesse of the inestimable benefyt in that he feadeth, and refresheth vs with his owne proper substance, which thing he would should be declared & made open vnto vs, in ẏ he biddeth

vs declare his death tyll he come. Yf so be that it be a thing so necessary to saluation not to be vnmindful of the mercies & benefites that god hath shewed vnto vs, but rather diligently to call them againe to memory, and to extolle thē greatly to other men, that we maye by mutual admonicions be stered vp: we se therin a singulare cōmoditie of the supper, whyche caleth vs back frō the vice of vnthankfulnes, & suffreth vs not to forget ỳ great benefite which Christ shewed vs whan he died for oure sakes: but it bringeth vs to thys passe, that wee geue thankes vnto hym, and do (as it were) wyth a open testimonie, confesse howe much we are bounde vnto him. The third kind of vtilitie consisteth in this thing, that we be therby more vehemētlie stered vp, to sanctimonie and puritie of lyfe and are wyth more force of persuasions, driuē chiefelye and before all other, to kepe charity & frēdshyp amōg our selues For, seing that we be made the membres of Christe, beynge graffed into hys bodye, and are ioyned together wyth him, as wyth our head: it is but mete, that we chiefly be facioned after his puritie, & innocencie, & that ther be especialy such cōcord amonge vs: as ought to be amonge the membres of one bodye Although to haue ỳ true vnderstādinge of this vtiliti, we ought not to thinke, that the lorde doth only exhorte and stere vs vp, other inflame vs with an eternal ligne. For this is the chiefe thynge that he with hys spirite worketh interlye in vs, to adde force and efficacye as his ordinaunce whiche he hath appoynted as it were an instrument seruynge hym to this purpose, that he might accomplysh and finishe his worke in vs, therefore, because the power of the holy gost is coupled with the sacramen-

Like this commoditie.

God worketh by hys sacramentes as the Geomotrician doth by his demonstrations

tes.

ves, whan they be receyued so as they ought to be: we ought to hope and truste, that they be an helpe vnto vs that we may go forward in holynesse of lyfe and especyallye in charitye.

☞ Now muste we come to the thyrde of the chiefe partes whiche we haue purposed in the begynnynge of thys lytle boke, that is to saye to the ryght vse, that we maye reuerentlye obserue the institution of the Lorde. For whoso euer comethe vnto thys sacramente, wyth a certayne contempte, negligentlye or wythout regarde, nothynge carefull to holde hys purpose, and to persseuer in that wherein the Lorde hath called hym: he dothe frowardlye abuse it, and in abusynge fylthily contaminate it.

¶ But to contaminate and pollute the thinge that god hath so holyly consecrated, is a greate and intollerable sacrilege. Neyther is it in vayne that Paul declareth so greuouse and cruell dampnation to all them that receyue it vnworthelye. For if there be nothynge, eyther in heauen, eyther in earth that is more worthy then the bodye and bloude of the Lorde: it is no smal faute to dispise it, and to receyue it without consyderation, and to come thyther not well and diligentlye prepared. Furthermore, he dothe admertise vs to proue our selues, that we maye vse it euen as the thynge requyrethe. Yf so be that we vnderstande what probation that ought to be: we shall also perceyue what vse that is whych we loke for, but greate and wyse circumspection muste be had in thys thynge. For as we can not be to diligent in examinynge oure selues, as the Lorde hath commaunded: euen so dyd the sophistical doctours whylse they required, I canne not tell whatmen, kinde of probation, and diligēce in examinynge

Note what it is to receyue a sacrament vnworthely.

These lode the consciences of

of a mans selfe, suche as neuer man coulde be able to perfourme, holde the miserable consciences to muche perplexe, castinge them into wonderfull daungerouse anxietie, yea rather into horrible tormentes. And to bee deliuered fro me these inrollynges of perturbacions, we muste (as I haue sayde before) reduce all thynges to the institucyon of the Lorde, as to the rule, whiche if we folowe, wee shall neyther slyde nor erre. And folowynge it we oughte to consyder whether we fele in our selues vnfayned repentaunce and fayth. Whiche two are so ioyned betweyne them selues, that it is not possible that the one can by any meanes consyste wythout the other. For if we do suppose that our life remaineth in Christe: then must we acknowledg that in our selues we are dead.

☞ If we setze our foree and strength in him: then muste we vnderstande that we destituted of all strength, do faynte. If we put all oure felicitie in his mercy: we muste neades perceyue howe greate our misery is, whē that is awaye. If oure quietnesse & tranquilite be reposed in him: thē must wy feele nought els in our selues but vnquietnes, troublesome cares, and solicitudes. And such affection can not be in vs: but it will ingender in vs a certayne displeasaunce of our whole syfe, besydes the caretulnes and feare, & at the leaste, the loue & desire of iustice. For he that knoweth the filthines of his sinne and the miserie of is estate whilse he his exiled from God, is so greatly abashed, that he is cōstrayned, to be out of conceyte wyth hym selfe to condemne hym selfe, and for very dolour of hert to weepe and syghe. To these thynges, is the iudgemente of God obiected incontinente, whiche thrutcheth the conscience of the synner

in

into wonderfull straites, whan he perceiueth ẏ he can by no meanes escape, and that there is no place of defence remainynge. Whan we acknowledginge oure owne miserye after suche sorte are able to taste of the goodnesse of God then do wee desire to directe all the order of oure lyfe vnto hys wyll, that (abiectinge the thinges whyche we folowed before) we maye in hym be made a newe creature. Yf we, therefore wyll haue that communion whyche is beseming for vs to haue, the communion of the mooste holye supper of the Lorde: Let vs with a firme cõfidence of mynde take Christe for our iustice, lyfe and healthe: let vs embrace hys promyses supposynge them to be certaine and cõstant: let vs renounce al succours to the contrarye, whych striue therwyth, and all confidence of the same: that we distrustynge oure selues and al other creatures maye be quiet in him onelye, and content oure selues wyth hys onlie mercy whych thyng bicause it can not be done, vnlesse we knowe how muche neade we haue of helpe and sucoure: no remedy we must neades be moste sharpely pricked and digged as it were w̃ a goode, through that fealynge of our misery: that we as mẽ halfe famished may desyroustye loke for hym. For howe fonde a thynge were it to seke for meate wythout any maner of appetite? And to gette an appetite to meate, the nexte waye is to haue an emptye stomake, but in suche takynge that it maye admitte meate. Of this it foloweth ẏ it behoueth our soules to be hungry, and feruently to desyre meate, that they maye in the supper of the Lorde fynde theyr nutrimente. Furthermore, it is to be noted that we can not desyre Christe vnlesse we do aspire to ẏ iustice of god: which

He ẏ trusteth not in Christ only, hath no parte w̃ him.

consistethe in the denyall of oure selues, and the obedience that ought to be giuē vnto hym. For it can by no meanes agree, that we shoulde be of the bodye of Christ, liuyng in the meane tyme fylthily, voluptuously, and without rule Seynge that in Christe is nought elles but all puritye, continence, gentlenesse, sobrietie, veritye, humblenesse and other lyke vertues: it behouethe vs (if we wyll be membres of hys body) to be cleare frō all voluptuousnesse & riotte from arrogancy, intemperance, vanitie, pryde, and other vices. For we can not mingle those wyth him wythout greate shame and reproche It behouethe vs alwaye to remember, that there is no more concorde betwene him and iniquitie, then is betwene lyghte and darckenesse Lo by what meanes wee maye come to perfyt repentaunce: by appoyntynge oure iourney so, that oure lyfe be fashyoned after the example of Christe. But, although this thynge be commune to all partes of the lyfe: yet take they place chieflye in charity: whyche in thys Sacramente is singulerlye commended vnto vs By reason whereof, it is also called the bonde therof. For as the bread, whyche for the vse of all men, is there sanctifyed, is made of manye graynes, so compacte togyther that one can not be seperate and discerned from the other: euen after the same rate oughte wee to be ioyned togyther wyth the indissoluble bonde of frendshyppe. And so do we all receyue one bodye of Christ, to the ende we may be hys membres. But if we be full of discordes and discencions: we do as muche as in vs lyethe, teare Christ and pole hym in sunder neyther shall we be gyltye of smaller sacriledge, then if we had done the thynge in dede. Let vs not therfore

To aspire to ye iustice of God is to trust wholy in Chryste.

The image of repentaunce.

Discorde destroyeth that concord hathe buylded.

fore bee bolde to come thyther, if anye hatred or euyll wyll towardes any man, and chiefly a christia and ioyned to the vnitie of the church, do remayne in vs. We muste also (for the kepyng and folowynge of the order of the Lorde) bryngе wyth vs an other affection: that is to saye, that we confesse wyth mouth and declare in verye dede howe muche we are bounde to oure Sauiour: and that we may gyue thankes vnto hym: not oneiye that wee maye gyue glorye to hys name, but that we maye also instruete one an other, and that our neighbours maye, through our example, learne what they ought to do.

☞ But for that there can no man be founde that hath so profited in fayth and sanctitie of lyfe, but that he lacketh yet verye muche: it were daunger leste verye many godlye consciences shoulde be troubled wyth those wordes that I haue spoken, vnlesse I would retourne mitigating those preceptes which I haue giue of fayth and repentaunce. Beleue and dispayre not.

¶ For that kynde of teachynge is very daungerous, wherin some men, leauynge the perfyte trust and repentaunce of the mynde, wyll that all men wherthe be not indued wyth such thynges, be excluded. For so shoulde all men, be excluded, not one man, excepted.

☞ And to proue that thynge to be trew, who can bolde that he hath no poynte of dyffidence in hym: and that he is depriued wyth no spot of mynde, or wyth no kynde of weakenesse. Certes the chyldren of God haue suche fayth that it is needfull for them alwaies to pray vnto the lorde that he be present and helpe theyr incredulitie. For thys disease is so fast rooted in vs, that we can by no meanes be healed, before A necessarye prayer.

fore we be delyuered out of the bondes of this body. Yea the holinesse of our life is such, that we must needes praye daily to get remission of sinnes and grace to amend.

☞ And, although some be more imperfect thē some, yet is there no man but he falleth in many thynges. And therfore, if that integritye of fayeth and lyfe be requyred, wherein wantethe nothynge at all the supper shoulde not be onely vnprofitable vnto al men, but also very hurtful which thynge, no doubt, is most wyde from the mynde & purpose of the Lorde which gaue vnto hys congregacion, nothynge more wholesome then that. When we therfore, shal fele in oure selues a fayth not yet perfect, and shall not be indued wyth so pure a conscience but that it accuse vs of many vices: that ought not to let vs for comynge to the Lordes sacret table: so be that we, voyed of al hypocrisy and simulation, do in ẏ weaunesse trust for health in Christe, willynge to directe our life after the rule of ẏ gospell. But namely I say that there be none Hypocrisy: bicause very many do disceyue thē selues wyth vayne flattrynges, perswading them selues that it is sufficiēt if they condemne theyr vices althoughe they do nourish the same: or els it sufficeth if they absteine frō them for a tyme and intende to retourne to the same agayne incontinent. But the true repentaunce is firme and constant. And therfore it bryngethe to passe that wee stryue agaynste the cuyll that wee oure selues carye wyth vs, not for a fewe dayes or monethes but through all the tyme of oure lyfe: wythout any maner intermission. When we fele that vices do so displease vs, and that the vnfeined hatred for them procedyng from the feare of god, is graf-

fed

So the Diuel would haue it

This hypocrisie is daughter to eare shryft.

fed in vs, and that we be also ledde wyth the desyre to lyue well and holyly, we be apte and mete to receiue the supper of ꝓ Lorde: although there be yet remaynyng in vs very many fragmentes of infirmityes. Yea vnlesse we were weake, subiect to diffidence, & vnperfecte lyke: the sacrament were vnprofitable for vs, and the institution therof had not ben necessary. Seyng therfore it is the remedye wherewyth God would succour our weaknes, strengthen oure fayth, increase our charite and set vs forwarde in sanctitie of lyfe: we oughte so much the rather to vse it, how much more grieuously we fele our selues oppressed wyth the magnytude of ꝓ disease. Nuche lesse ought it to be an impediment vnto vs. For if we do lay for excuse that we be yet weake in faith, & not of like perfect ynoughe, to the intente we maye wyth drawe our selues from the vse of the supper: it wer euen like as a man would abstaine frō phisike bicause he wer sicke.

None hath neade of medicine but the sicke

☞ The weaknesse therfore of fayth & the vices of our lyfe ought to admonishe vs to come to the supper, as to the chiefe remedy, that they might be amended and corrected.

¶ So that we come not, voide of al faith and repentance. Wherof the fyrst is hyd in ꝓ mind and therfore our conscience must beare vs witnesse before God. The later is declared in action and worke: and therfore it is requisyte ꝓ it appeare in our lyfe.

☞ As, concernynge the tyme of celebratynge the supper, it maye not bee apoynted and prescribed vnto all men. For there is no man but he shall sometyme haue suche priuate impedymentes, as maye excuse a man thoughe he abstayne. Besydes that, wee haue no precepte, wherby

whereby all men be compelled to vse it so ofte as it maye be offered vnto them, but yet if we haue respecte vnto the ende where vnto the Lorde leadeth vs: we shall knowe that the vse therof oughte, to be muche more common then it is commonlye amonge many men. For, loke how much more we be oppressed wt weaknes so much the more often ought we to be exercised in it, bycause it may and ought to bee profytable vnto vs, both for the confyrmation of oure fayth, and also for the settynge forwarde of the holynesse of lyfe. Wherfore in all congregacyōs well ordered, ought to be such custō that the supper be celebrate so ofte as maye be and so much as ẏ pepole shalbe able to receyue And euerye priuate persone ought, so much as in hym lyeth, to be readye to receiue it so often as it shall be celebrated in a common assemble: vnlesse he be by verye vrgent causes constrayned to absteyne. For, all be it, that the tyme is not assigned nor the daye expressed by any precepte or cōmaundement: yet ought this thynge to suffice, that wee knowe it to be the Lordes wyll we should vse this Sacramēt oftē tymes Otherwise we knowe not the profite that cometh vnto vs thereby. The excuses that some men lay, are voyed and vayne Some say they are not worthye: and by that pretexte they absteyne all the yere. Other do not onely consyder howe vnworthy they be: But they do also laye for them, that they can not communicate wyth suche as they see come thyther vnprepared. Also, other suppose that the ofte vse of it is superfluous: neyther do they thynke that it ought to be so often iterated and repeted, after that we haue once receyued Christe. I aske of those fyrste, whyche laye for them selues theyr

Once in a yere is to litle of cōscience.

These be the suggestions of the deuel.

owne

owne vnworthynesse, howe theyr conscience can susteyne so greate miserye more then anyere, I dare not call vpō the lorde accordingiye. For they wyl graunt it to be a poynte of rashnesse to call vpon God as a father, vnlesse wee be the membres of Christe. Whyche thynge can not be done vnlesse the substaunce and veritie of the supper be fulfilled in vs.

☞ And if we haue the veritie it selfe, we are wyth muche better reason, mete to receyue the signe.

☞ Whereby we perceyue, that they whyche woulde exempte them selues from the supper as vnworthye, doo robbe them selues of that great commoditie of inuocatynge and prayinge to God. But I woulde not cōpell them whose consciences be troubled and feared by anie religion, to the intente they shoulde intermyngle them selues rashlye: But rather I counsayle them to tarye for a seasō, vntyll the Lord shall vouchsafe to delyuer them from that anxietye. In lyke maner if ther be any other cause I do not deny but it is lawful to deferr.

☞ I do only purpose to declare, that no man ought to continewe longe in thys thynge that he may absteine for vnworthinesse.

¶ For so is ỹ congregacīō robbed of the communion: wherin al oure heath consisteth

¶ Let him rather indeuoure to fyghte against all the impedimentes whyche the deuill casteth agaynst hym, leste he be excluded frō so greate a good thynge, and consequently robbed of all the benefites togither. Christ is thys health.

¶ The other mens reasone is more apparaunt bycause they vse this reasone. That is to saie, if it be not lefull to eate comune breade wyth them that name them selues brytherne, and

do

dooe yet neuerthelesse, lyue fylthyly and lycenciouslye: muche lesse that breade, which is consecrated for this intēt, that it may represēt and giue vnto vs the body of the Lord.

¶ But it is no harde thing to make answer to these also, that it perteynethe not to euerye priuate person, to iudge and decerne, who ought to be admytted, and who to bee depelled: but to the whole congregacion, other else the shepe hearde and elders, whose helpe he oughte to vse in the orderinge and gouerning of the congregacion. For saint Paule cōmaūdeth vs not to examin other, but oure selues.

¶ It is our duty, to admonish thē that liue viciously: and if they wyll not heare vs to make relacion to the shepeherde: that he may finyshe the matter by the authorite of ye congregation. But we maye not so wythdrawe oure selues frome the cōpanie and assemble of the wycked that we forsake the communion of the congregation. Bysydes these thynges, it shall ofte tymes chaunce, that the crimes be not so mannifest, that it maye be leaful to procede to excōmunication, For, although the shepeherde shall in hys mynde iudge any man to be vnworthy, yet may he not pronounce him to be such a one or prohibite hym the supper: vnlesse he haue cōuicted hym by the iugemente of the congregacion, whiche thinge whan it chauncethe, there remaineth none other remedie, but that we desyre god that he wyll delyuer hys church from all offences: in this meane tyme whilse we loke for the daye of iudgemente, wherein the chaffe shall be seuered from the good grayne . The thyrde haue no kynde at all of the lyklinesse of the truthe. For this spirituall bread is not gyuen vnto vs, to the intēt we shoulde be glutted

We maye not do euyll for a good intente.

incon-

incontinent, but rather, that tastinge the swetnes therof, we shoulde hunger the more after it and vse it as often as it shoulde bee proffered vnto vs. This is the thing that I haue expounded before: that Iesus Christ is neuer so communicate vnto vs so longe as we be in this mortall lyfe) that oure soules maye be satiate wyth hym, but that he maye be an accustomed nourysshement vnto them.

A good thing cannot bee to often vsed.

☞ To come to the fourth parte. When the deuyll perceyued that the lorde lefte to the congregation, nothyng more profitable than this sacramēt: he dyd after hys acustomed maner employe hym selfe (euen incontinent vpon the fyrste institution) to cōtaminate it with diuers errours and superstitions, to ỹ intēt he might corrupte and distroy the fruite therof: neither dyde he leare to laboure hys purpose, vntyll he had put away the institucion of the Lorde, and tourned it into a lye and vanite It pertaineth not to my purpose to assygne in what tyme euery diseeyte and errour had hys begynnyng. It shal be sufficient for me particularly to note the errours ỹ the deuyll hath inuented, whych we muste beware of if we wyll haue the supper of the Lorde vncorrupted. Fyrste therfore whā the lorde gaue the supper vnto vs, to the intēt it shoulde be distributed amonge vs, that it might represēt vnto vs the cōmunion which we haue in hys bodye, and also that we myght be partakers of that sacrifice, whyche he offered vnto his father, to purge oure sinnes: men haue on the contrarye: by theyr owne wyttes commented, that it is a sacrifyce wherby we obtayne of god remission of sinnes. Whyche thynge is detestable sacriledge, and not to bee suffered by any meanes. For vnlesse we acknowledge,

Sathans olde practise

ledge, and beleue stedfastly that the deathe of the lorde Iesu Christe is the onelye sacrifice, wherby he reconciled vs to god the father, put tynge away al the sinnes wherof we were giltye in hys iudgement: we ouerthrowe and distroye hys force and efficacie. Vnlesse we graūt that Christe is the onely preest by whose, intercession we are comen agayn into fauour with his father: we robbe hym of hys honoure, and do him great iniurie. Seeing therfore, that, that opinion whyche sayneth that the supper of the lorde is a sacrifice whereby we get & optayne remissyon of synnes, syghtethe agaynste the same, it muste be taken awaye & condemned as diuelysh. That it repugneth is moost certaine For how cā these thynges agree? That Christ in dieyng, offered sacrifice to ꝑ father: wherby once for all he optayned pardon and remission of all oure sinnes: & that we muste sacrifyce agayne daylye, that we may optayne that thing which is to be sought in his only death?

Euery pope put to his portion,

¶ This errour was not at the highest incontinent vpon the begynnyng, but increasyng by lytle and litle, it was at length brought to thys point. It is manifest ꝑ the fathers of olde time called the supper a sacrifice. But they sawe a reason why. Because the death of Christ is represented therein. Their saynge therfore, is to this purpose, that because the supper is the memorie of that onlye sacrifice, wherin we ought vtterlye to content our selues: therfore is that name attributed. Neyther can I blame the custome of the olde congregation, because they did in their gesture, & rytes figurate a certayn ymage of a sacrifice wt the same cermonies in maner, that were in vse vnder ꝑ olde law: this one thinge excepted, ꝑ in steade of a beste: they

vsed

vsed breade for theyr sacrifice. Whyche thinge for that it pricketh to nere the Jewyshe marke and is not agreable to the institutiō of ꝑ Lordes I do not alow it.

¶ For in the olde testament (the time of figures) the lorde instituted such ceremonies, to be obserued, vntyl that sacrifyce were celebrated in the flesche of his moste deare beloued sonne, which was the truth of thē al.

¶ Seing therfore, al thys is finished, there remayneth no more but that we vse the communion therof. It is therfore superfluous, to declare that thynge, wyth figures. Therefore, by the institution of Christe, we are not commaūded to offer or sacrifyce: but to take and eate the thynge that is al ready offered and sacrificed. And although the aūcientes, dyd somwhat offende in that obseruation: yet was not the impietie so great as that which did afterward crepe in. For the thynge that was proper and peculiar to the death of Christe, was vtterlye transposed to the masse: that it myght satisfye to god for our offences, & that we myght be reconcyled by it. Beſydes theſe thynges, that office whyche was Christes, was attributed vnto them whiche called them selues priestes that they myght sacrifyce vnto god, and that they myght praye before hym with theyr sacrifices to obtayne pardone and remission of oure sinnes I will not dissēble in these solucios which the enemyes of ꝑ truth do bringe in this matter. That the masse is no newe sacrifyce, but the application of that oncye sacrifyce whereof I haue spoken. Although they go aboute to couer theyr abhomination wyth some maner colour: Yet doth it manifestlye apeare to be a mere cauillation. For it is not onely sayed

Then is the masse the popes sacrifice.

The Diuels solution.

that the sacrifyce of Christe is but one: but also that it oughte not to be iterate, seynge that ẏ force and efficatie therof is perpetuall It is not sayed that Christe was once offered vp to the father, that other shoulde afterwarde vse the same oblation: that they myght applye vnto vs the force of hys intercessyon: but that he is entred into the sanctuarye of heauen. and that he appearethe there to the intente he maye make the father mercyfull vnto vs, throughe hys intercessyon. As concernynge, the applycacyon of the merites of hys deathe, that we may feele the fruite therof: that is done, not after suche sorte as they of the popyshe churche thynke it to be done: but when we receyue the tydynges of the Gospell, euen suche as the ministers whom God hath ordeyned as ambasadoures, dooe in theyr preachynge proteste: yea suche as he hath sealed wyth sacramentes as wyth seales. All, as wel teachers as pastoures haue alowed thys opinion of the common people wherine they supposed, that mā to deserue mercy and iustificatiō (euē for the works sake) which would here or by a masse.

The hearynge of the Gospel applieth Christes merites vnto vs.

☞ But I say, that if we wil take any profit of the supper, we muste bring thither nothing of our owne, to the intent to deserue the thing that we loke for, but that we muste onelye receyue wyth fayth, the mercye that is in it offered vnto vs. And yet dothe not that mercye remayne in the sacramēt: but as it cometh from the crosse of Christ, euen so it sendeth vs backe agayne to the same. Nothynge therefore, is so contrary to the true vnderstandyng of the supper, as to make therof a sacrifice. For it wyll not suffer vs to acknowledge the deathe of Christe to be the onelye sacrifyce, whyche shall

Measure al ẏ is spokē of the sacrament: by this sentence.

continewe

continewe for euer. These thynges wel vnderstande, it shal be euident, that all those masses wherein is no such communyon of the supper as the Lorde instituted, are nought else but verie abhomynacyon. For the Lorde dyd not disdayne that the priest onlye should seuerally sanctifye him selfe after he had finyshed his sacrifice: but his wyl was þ this sacramẽt shoulde be distributed in an open assẽble lyke vnto the first supper whyche he celebrated with hys apostles. But after þ this detestable opinion was inuented, this vnhappye custome proceded out of it as out of an hell mouthe, wherin the people contenting them selues with being present at the action as though they should therby obtayne some great merite, do in the meane tyme abstaine from the cõmunion, bicause the priest bosteth that he offereth the sacrifyce for all and chiefly for them that be present. I let passe the disceytes and illucions wherein, is so muche vnseamelyneſſe, that they are not to be spoken of: as to attribute to euerie little saynt hys appropriate masse: and to transferre vnto Mate and Myl (as we saye in the French prouerbe) the thinge that is spoken of the supper of the lord. Also to make marchaũdise therof. Myth the other puddell of vnthynesses whych haue sprõge of thys name sacrifyce. In other ercoure foloweth whyche the deuyll hath sowen to the intente to corrupte thys hyghe mistery, that is to saye, in that he commented the trãssubstanciation of the breade into the bodye and of the wyne into the bloude of Christ, after the wordes should be pronounced wyth the intent to consecrat

Herein resteth the whole matter.

First that comẽt hath no foundacõ at al in the scripture, nether hathe it any testimonie

of the olde congregation: and therfore can it by no meanes agre or stande wyth the wordes of the lorde. Is not suche an interpretation to violent and to muche wrasted? To saye, that when Christe shewynge bread, calleth it his bodye, the substaunce of breade is consumed, and that the body of Christe succedeth in the place thereof? But it needeth not to call the matter into question, seinge that the bryght & splendifercuse veritie is of it selfe able to confute so absurde a vanity, I let passe infinite testimonyes both of the scripture and of the fathers also, wherin the sacramente is called bread. I say thys only, that the nature of the Sacrasmēt requyreth: that the materiall bread remain for the visible signe of the body. For it is a generall rule among ỹ sacramēts: that, the signes whych we se in them, ought to haue some similitude wyth the spirituall thyng that they represent. As we are therfore in baptisme, certifyed that oure soules be inwardlye washed, whē the water, ỹ washyth the fylth of the body, is powred vpō vs to declar ỹ same thyng: euen so must therneades be in the supper materiall bread, that it may be declared vnto vs that the bodye of Christe is our foode. For what declaracion wer it, if the qualitye whytnes should represent vnto vs that body? We knowe therfore manyfestly, that vnlesse the substance of bread do ther remayn, all the representation, whyche the lord (wyllynge to accōmodate him selfe to our infirmity) gaue vnto vs: doth vtterly decay and perish.

Learne what these wordes this is my bodye, do signify.

For the words which the lord spake sould no lesse then if one wolde saye. In lyke maner as mans body is nourysshed and susteyned wyth bread: so is my flesshe the spirituall foode

wher-

wherwyth the soules be quyckened. Besyde these thynges. For what purpose doth Paule propone that similitude: as one loke is made of many graynes, myngled and ioyned to gethere one wythe an other: euen so we (for as much as we take parte al of one bread) oughte to be faste ioyned togyther one wyth an other. And if the wythnesse onelye shoulde remayne wythout the substance, were it not a thynge to be laughed at to here a man speake as Paule doth? Wherfore wythout any doubtyng at all I conclude that thys transsubstanciacion is the deuils interpretation, to depraue ỳ truth of the supper.

¶ Many dotinge castes haue folowed of this lye: & woulde God they had not ben more then dotting castes, & that they had not ben also horrible abhominacions. For me (imagining, I can not tell what maner of placelye presence) haue taught ỳ bothe the diuinity & the humanity of Christ are fastned vnto ỳ whitenes, nothynge cõsiderynge what inconueniẽces folowed vpon the same. Although the olde doctours of Sorbone haue reasoned very subtilly, how the body & bloud be ioyned with the signes: yet can it not be denied, but that in the poppyshe churche, was receiued both of high and lowe, and is at this day with fyre, sworne, murder, & al kynde of tormentes cruelly defended and holden, this opinion: that Christe is conteyned vnder these signes and that we ought to seke him ther.

Orforde and Lambridge be not al voyd of these doctours

¶ Whiche opinion if they wil maintaine: no remedy they must also graũt, that the body of Christ (as a thinge infinite) is conteined in no place, other elles that it is in diuers places at once. And in the affirmyge hereof, they come at length to this passe, that it differeth nothing

at all frome a fantasticall apparicion. To appoynte therfore suche kynde of presence, inclosed in a place, wherein the bodye of Christe shoulde be included in; or as they saye localye ioyned to the signe: is not onelye a thynge folysh, but also an execrable errour diminishing the glory of Christ: vtterly destroyng al that ought to be beleued as cõcerninge his humane nature. For ỹ scripture, teacheth in euery place that lyke as in earth Christ toke our humanitie, euen so, he pluckynge the same out of thys mortall estate, and yet nothynge chaungynge the nature therof, caryed it vp into heauẽ And for thys cause oughte we when we speake of the humanitie of Christ, to consider two thinges, The fyrste, that we deminishe nothinge of the veritie of hys nature. The other, that we derogate nothyng of hys glorious estate. And to do thys thynge in his kynde, we muste lefte vp our myndes into heauen, that we may seke our redeamer there. For if, we wyll caste hym from vs vnder the corruptible Elementes of thys worlde: we shall both destroye those thinges whiche the scriptures do wytnes as concerning his humane nature: and also bringe to nought his moste glorious ascension. But bycause many mẽ haue abundantly handled this matter: I had rather let it passe then to wade, further therin. My mynde was to note, by the way, thys thynge onely. That to thynke that Christ is shutte vp vnder the bread and wine, other els to ioyne thẽ so toaither, ỹ our mynde cleaue fast ther, and is not erected into heauẽ: is a deuelyshe dottage, whyche thynge I shall also touche in an other place. And when thys peruerse opinion was once receyued, it ingendred many other superstitions. Fyrst that car-

Marcians heresie.

Bread & wyne are corruptible

nall

nall adoracion, which is none other thynge but mere idolatrie, For if a man woulde prostrate him selfe before the breade, and honour Christe there, as if he were there presente, conteyned therin: were not that the setting vp of an idole in steade of the Sacrament? For we were not cõmaunded to honoure, but to eate. We ought not therfore so rashely to attempt that thynge. Furthermore thys was an obseruation in the olde congregation, to admonishe the people before the supper shoulde be celebrated, that they lyfte vp theyr hertes, to the intent they shoulde vnderstande, that they oughte not to stycke in the visible signe, if they would honour Christ a right. But we shal not longe contende as cõcernynge thys article: if the presence and coniunction of the verite wyth the signe be well vnderstande: wherof I haue all ready spoken and wyl hereafter declare at large. Out of the same fountayne are spronge the residue of the superstitious ceremonies: as to carye the Sacrament thorowe the stretes once in the yeare, as it were in a pompe, an other season to set vp a tabernacle for it, and to kepe it al the yere longe shut vp in a pixe or case that the people maye giue hede there vnto as vnto god, which thynges bycause they are all not onelye inuented by mans wytte without the worde of god, but also playne repugnaunt to the institucion of the supper: they ought of all Christians vtterly to be reiected.

Understande this coniunction a ryght.

¶ I haue declared whēle thys calamity of the papisticall churche, that the people doethe all the yere long absteyn from the communion of the supper, had hys begynnynge: bycause it is counted as a sacrifice whyche one man muste offer vp in the name of the whole multitude.

But although we maye vſe it but once euerye yere, yet it is then miſerably pulled in ſunder, & as it were torne in pieces. For wher as the ſacrament of the bloude ought to be diſtributed to the people, as it apeareth by the expreſſe cõmaundement of the Lorde: they decree that the people ought to be cõtented wyth the one halfe parte. So are the miſerable chriſtians, by moſt wycked gyle robbed of the benefyte that God gaue thẽ neither is it any ſmal benefyt to haue the cõmunion of the bloud of the lorde to nouryſhe vs wyth all: and it is to muche cruelnye to take that thing violẽtly from thẽ vnto whõ it belongeth of right.

Yea, and that is halfe mard in ỹ dreſſyng.

Wherin we may eaſelye perceyue, wyth what foole hardyneſſe and frowardneſſe the pope hath exerciſed tiranny agaynſt the cõgregacion of God, after tyme that he onelỹ helde the impery, when the lorde had cõmaunded his diſciples to eate the breade that was ſanctifyed in hys bodye: and then comynge to the cuppe he ſayed not onely drynke ye, but he added expreſſely, al. Wouldе we haue a thynge ſpoken more openly? he byddeth vs eate the breade vſynge no vniuerſall worde therin. But of the cuppe he byddeth vs all drynke. Whenſe cometh thys difference: but that he entended ther by to preuent thys malyce and ſubtyl crafte of the deuyll. Neuertheleſſe, the pope is of ſuche arrogancye and pryde: that he dare be bolde to cõmaunde to the contrarye: loke that ye do not all drynke. And that he maye declare hym ſelfe to be wyſer then God: he ſayth it is ryght and agreable to reaſone, that the prieſtes haue ſome prerogatyue more then the people, to the ende that the dignitie of a prieſte ſhould be honoured. As thoughe the Lorde had not bene of diſcretion

The pope ſeeth ỹ Chriſte ſawe not.

discretion nor had consydered after what sorte the one ought to be knowne from the other. Besydes thys he obiecteth the daungers that myght befal if the cuppe shoulde be gyuen cõmonly vnto al mẽ. Some drope forsoth, might chaunce to be shedde as thoughe the Lorde had not forsene that thinge.

☞ Doth he not lay negligence to the Lordes charge, that sayth he cõfoũdeth the order that he shoulde obserue, and that he hath caste hys people into thys daunger wythout any maner of reasone? And that they maye declare that there ensueth no great incõmoditie vpon thys chaunge, they saye that the whole is cõprehended vnder one kynde, bycause the body can not be separated from the bloude. As thoughe the lorde had discẽcred thẽ, the one frõ the other. For if the one part maye be lefte as superfluous: it had bene folysche and vayne for both to be distinctly, & seuerally gyuen vnto vs. But some of the popes bande, perceyuyng that this so greate abhominacion coulde not otherwyse be defẽded then impudentlye, wente aboute to couer it by some other meanes. They say, that whẽ Christe instituted hys Sacramente, he spake vnto his apostles onelye whẽ he had as then promoted to the order of priesthode. But what answer wyl they make to Paule, which sayeth, that he hath taught the christen people the thyng that he learned of the lorde, that euery one should eate of the bread & drynke of the cuppe? But who hath reueyled vnto these men that Christ gaue the supper vnto his apostles as vnto priestes? The wordes soũde to the cõtrarye in that he dothe afterwarde cõmaunde, that they folowyng his example, should do the same. He prescribeth therfore a rule whiche he

Thẽ he spake not to our priestes.

woulde

woulde shoulde continewe in hys churche for euer. And thys rule was in the auncient tyme obserued: vnto suche time as Antichrist ruling alone, auaunced him selfe, and stretched vp his hornes agaynste Gods veritie, to the intent to destroy it vtterly. We se therfore that it is intollerable frowardnes, so to deuyde and teare this sacramēt, that those partes should be discouered which god hath toyned. That I may cōclude the more briefly: I wyll comprehende in one chapter, the thynge that elles myghte haue ben deuided. That is to saye, ꝑ the deuill, hath (without any doctrine of the supper) brought in thys maner of celebratyng, settinge vp in the steade of the doctrine, ceremonies, some fylthy some vnprofitable, some also noysome & daungerouse: whereof haue ensued verye manye euylles. In so much ꝑ the masse whiche is vsed in ꝑ popish churche in stead of the supper, if I should defyne it a ryght, is none other thynge, then a mere apishe emulation & disguised mas-king. I cal it an apishe emulation, bicause that like as apes do play the wātones in imitating, rudely & without reason, the workes of men: euē so do they imitate the Lordes holye supper in suche wyse, ꝑ with theyr preposterous inuē tions, they corrupt the whole truth therof. And to declare this to be true, is not thys the chiefe thynge that the Lorde lefte wyth vs, that we should celebrate this mistery with perfect and true vnderstandynge: where vpon it folowth that the substance therof cō sisteth in doctrine.

And yet muste all be holye.

Then is it the doctrine that nourisheth.

¶ And that once taken awaye, there remayneth nought els but a ceremonye, coulde and without vertue or strengthe. Not onely scriptures are wytnesses of thys thyng, but also the popes owne lawes: wherein there is a sētence

alleged

alledged in whyche. Augustine asketh what other thynge baptysme shoulde be wythout the worde, then a corruptible Element. Wyth the worde, as he addeth incontinent, not in that it is pronounced, but bicause it is vnderstand &c. Wherby he declareth that the sacramentes do take theyr force and energie of the word of the Lorde: when it is preached after suche sorte as it maye be vnderstanded: The residewe, is not worthy the name of a sacrament. But in the masse, it is so farre vnlyke that anye doctryne should be intelligibly harde, that cōtrary wyse all the whole mistery is thought to be prophaned vnlesse all thinges be saied and done priuily & couertly to the intent nothing may be perceyued or vnderstand. So, that theyr cōsecration differeth nothinge frō a kynde of inchaūtmēt. For after the maner of an inchaūter, they thynke that wyth whysperinges & diuers gestures, they brynge Christe out of heauen into theyr handes: Whereby we perceyne, that the masse so ordeined, is rather a manifest and opē prophanacion of the supper, then the obseruation therof: and that the peculier and chief substance of the supper wanteth, which consisteth in thys thynge, that the mistery be truely opened to the people, and the promesses rehersed wyth open voyce: not that the priest: wyth out other reason or vnderstandynge, shoulde stilly whysper out an hummyng that can not be vnderstande. I cal it a play or maskyng, bycause there is nought els sene but the folyshnes and gestures of players, which thinges woulde become a playe muche better then the sacret supper of the lorde. No doubt: the sacrifices of the olde testament were celebrated with diuers ornamentes & ceremonies. But bicause they had

The true diffinicion of the Masse.

a good

a good signification, and were all ordeyned to instructe and exercise the people in godlynesse they were far vnlike vnto these, whyche serue for none other purpose at all, but that wythout any maner profite they maye occuppe and holde suspense, the mynd of the people. To cõclude, bycause these masse mõgers (if I maye so cal them) do alledge thys example of the olde testamẽt, for the defence of their ceremonies, it shalbe good to note what difference is betwen that which they do, and that which was by god commaunded to the Jewish people.

☞ For if I lay for me thys one thynge, whatsoeuer was then doone was founded on the commaundement of God: and that theyr foolyshe tyltes haue none other foundation than on mans inuention: were not there a great difference? But I haue thynges to disproue thẽ wyth, that be much greater then these be. For it was not for nought that the lord prescribed such a forme for a tyme, to the intent that at ỹ length it should haue an ende and be abrogate. No doubt because he had not as then declared hys doctrine for playnly, he woulde so muche ỹ rather ỹ his people shuld be exercised in figures. that the thynge whych wanted in that testament. myght be repared in the other. But sense that Christ apeared in the flesche: so he by howe muche more ỹ doctryne is lyghtened, so muchmore are the figures diminished. Seyng therfore we haue the bodye, we muste leaue the shadowes. For if we wyll replenisshe the abolyshed ceremonies: we shall patch agayne that walle, that Christ brake in sonder by hys death and so shall we obscure and darken the lyght of the Gospel. Thus do we perceyue, that this multitude of cerimonies, whiche is sene in the

masse

masse, is the forme of the Jewyshe lawe, vtterly contrarye to the christian religion. I am not of that mind that I would disproue al ceremonies, whyche do serue to honestie and a publyke order, whereby the more reuerence is geuen to the sacrament: so that they do well agree to the purpose, and be sober. But that immensurable labor ynthe maye by no meanes be suffered: for as muche as it hath ingendred infinite superstitiõs, & made the people as it were amased wyth out any maner edification. By thys it may easily be perceyued wherin those, vnto whom god hath opened the vnderstanding of his truthe, oughte to differ from the papistes. First, thei shal be out of doubt ꝑ it is abominable sacrilege, to compt ꝑ masse as a sacrifice, wherby remission of synnes may be obtayned other to rẽpute ꝑ priest for a mediatoure, whiche may applie the merites of Christes passion vnto thẽ ꝑ bye masses, or be preſẽt at ꝑ doynge of them, or do wyth deuocion worshippe them. But they shal rather beleue that the death and passion of Christe, is the only sacrifice wherby the ire of god is pacified, and perpetuall iustice gotẽ vnto vs. And by sydes these thynges that the lorde Jesus is entred into the celestial sãctuarie: that he may there shew him selfe for vs, and by the vertue of hys sacrifice, pray for vs. But yet they shal eſsealy graũt, that the fruite of his death is communicate vnto vs in the supper, not bi the merite of the worke, but for the promesses that are made vnto vs therin, so that we imbrace them with faith. Forthermore they ought in no case to graunte that the bread is transubstanciated (as they say) into the bodye of Christ, or the wyne into blood: but they must in that thynge constantly beleue, that the visible

Honest ceremonies ar not to be dispised.

Thẽ ar masses lost.

visible sygnes no retayne his substaunce, that they may represent vnto vs, that spirituall veritie wherof I haue spoken before. Thyrdlye. although they ought to be surely perswaded wt them selues that the lorde doth in veri dede geue the same thyng that he dothe representt: and so that wee doo vnfaynedlye receyue the body and bloude of Christe: yet shal they not seke it as included vnder ꝑ breade, or fastned (as they say) locally vnto the visible sygne: muche lesse oughte they to honoure the sacrament, but to stretch vp the minde into heauē, that they may ther receiue and honour Christ.

Learne to seke Christ.

☞ Hense shal it come to passe that they shall dispice and condemne for Idolatrye, all those superstitioule ceremonies, as well of the carying forth of the sacramēt in pōpe & processiōs, as of the buyldyng vp of those tabernacles where in it is set forth to bee honoured. For the promesses of the lorde stretch nō farther, then to ꝑ vse whych he cōmitted vnto vs. Furthermore they shal iudge the institutiō of the lorde to be violated and broken, in that the people is robbed of the one parte of the sacrament: and that it is necessarie, that bothe parties be wholy dystributed. if it shoulde be observed a ryght. In fyne, they shal suppose, that it is not onely superfluouse but also dayngerouse, and that it becomethe not the christian religyon, to vse so many ceremonies, takē of the Iewes, more thā the simplicitie wherin the apostles instructed vs. They shal also iudge that it is euen of an vngodly frowardnesse, so to celebrate the Supper with gestures and mockers mouings, that no doctrine at al may there be herde, but is rather buryed, as though it were a certeyne kind of magycall arte. To conclude at the laste, wee

muste

must now come to the last of the chiefe partes. That is to saye, to that contention whyche in oure tyme is steared in thys matter, which for as muche as no doubt it was of the deuils stearynge vp to let, or rather to breake the course of the Gospell, I woulde wyshe it to be forgoten for euer: much lesse can I be delyted in the rehersing of the same.

Yet by thys was the truth tried out.

¶ But bicause I do perceyue very many godly myndes: which know not whyther, to turne them selues: I wyl briefely say the thyng that I shall thynke necessarye to declare howe they may deliuer them selues.

¶ Fyrste I desyre and beseche all faythful persones euen for the names sake of the lyuynge God, that they be not greatly offended, bicause thys controuersy is moued amonge them that were the chiefe capiteynes, in restorynge and bryngyng in agayne of the doctrine of the gospel. For it is no new thing for the lorde to suffer his seruaũtes to be ignorant in some thynges: and suffer them to contende amonge them selues: not that he woulde suffer them to erre continuallye, but for a tyme: to the entente he myght make them more humble. And no doubt if all thynges had chaunced prosperouslye to thys daye, and had flowed accordynge to oure wyl, perchaunce men woulde haue forgotten them selues: other els the mercy of god shoulde not haue ben so muche knowen as it oughte to be. And therfore the lordes wyll was to take awaye from men al occasyon of gloriynge: that glory might be giuen vnto him only.

The apostles varied in som thynges.

☞ Forthermore, if we consyder wyth howe greate darkenesse the worlde was beset, when they whiche moued this controuersy, beganne to leade vs backe againe to the light of the veri-

tittle: in dede we wyll merueyle nothinge at all though they knewe not al thynges euen from the begynnynge. It is rather a notable miracle of god: that they, in so litle space of time, were so illumined, that they them selues myghte escape & leade other out of that synke of errours wherin we had ben so long tim drowned.

¶ But there is no better waye, then to reherse the matter it selfe euen as it was done. For therby it shal apeare, that there is not so much matter of offence in thys behalfe, as is cõmonly supposed to be.

¶ When Luther beganne to teache, he handeled the matter of the supper so that, as concernynge the corporall presence of Christe, he seamed to leaue it suche, as all men dyd then conceyue For condemnyng transsubstanciacion, he sayed that the breade was the bodye of Christe, bycause it was ioyned togyther wyth hym. Besydes thys, he added certeyne harde and grosse similitudes. But that he dyd by cõpulsion, bycause he coulde not otherwyse declare his mynde. For it is an harde thynge to expounde so harde a matter: and not to vse some thynges, not all of the fittest for the purpose, After this did zuinglius, and Ecolampadius begynne to grow. Whyche when they consydered the gyle and disceyt that the deuyll had brought in in establishyng that carnal presence: whyche had ben taught and beleued vi, hundreth yeres before: they supposed it wyekednesse to dissemble a matter of so greate importaunce. And chiefely bycause there was annexed vnto thys errour, an execrable Idolatrye, that Christe shoulde be worshipped as included vnder a piece of breade. But bycause it was verye harde, to pull backe thys opinion,

To honour a creature as God is idolatrye.

whyche

whyche had ben long & depely roted in the hertes of men, they applyed all the force of there wytte, to impugne the same, teachynge that it was a moste grosse and absurde erroure not to acknowledge those thinges whyche be thorowout the whole scripture, testified of the ascencion of Christe. That he, in the nature of man, is receyued into heaue, and that he shall tarie there vntil he descend to iudge the worlde. But whyle they were very muche bente vnto thys purpose: they omited to declare what presence of Christe in the supper we ought to beleue, & what cõmuniõ of his body and bloud is ther receiued: In so much þ Luther supposed thẽ willyng to leaue nought elle but þ bare signes voide of þ spiritual substãce. And therfore he began to resyst opẽly: in so muche þ he declared thẽ worthy to be cõpted for heretikes. And after the cõtẽciõ waxed ones hotte, in processe of tyme it was so increased & inflamed, that it was so fiercly stered to & fro, about xv. yeres to gether, duringe whyche tyme, neyther partie would, wt indifferẽt and quyete mynde here or ther. For although they dyd once conferre betwene thẽ selues: yet was there so great alienacion of myndes, þ they departed the purpose not brought to passe. For when they shoulde haue come to some cõcorde, they recoyled more and more: myndyng nought els but to defende theyr opinion and to confute the contrarye, we perceyue therfore in what thinge Luther erred and also wherin zinglius and Ecolampadius dyd erre. It was Luthers duetie, at the beginnyng to admonish that it was not hys purpose to stablysche suche a locall presence as the papistes do dreame. Also, to protestẽ þ he soughte not in thys place, to haue the Sacramente ho-

Learne here the truth.

noured as God. ¶ Thyrdlye to abstayne from those rude similitudes, most hard to be vnderstanded: or els to vse them moderatlye, and to interprete them so, that they myghte not haue ben cause of any offence. ¶ To conclude, sence that contencion was moued, he passed all measure both in declarynge hys opinion, and also in rebukynge other, wyth to muche rigoure of wordes. For whē he should haue expoūded hys mynde so, that it myght haue ben receyued: according to his accustomed vehemencye, to the intent to impugne them that helde the contrarye, he vsed incredible fourmes of speakynge: whyche coulde not well be suffered of them whose myndes were but slenderly appoynted to gyue credence to him. ¶ The other also, offended in that they dyd sticke so stykely in the impugnynge of that superstitious and fantastical opinion of the papistes, as concernyng the placely presence and the adoratiō that folowed therof, employnge their dilygence to the rooting out of vices, rather thē to the establishyng of ẏ thing which was profitable to be knowē ¶ For not wythstanding that they denied not the veritie: yet dyd not they teache it openly as was beseamyng. Thys do I vnderstande, that whyle they gaue them selues studiously and diligentlye, to affirme that the bread and wine were called the body & bloud of Christ bicause they be ẏ signes therof: they thought not that they ought in the meane time to do thys thinge also to adde to, that they are the signes after such sorte that the veritie is neuertheles ioyned vnto thē. Neyther dyd they declare ẏ they wente not about to deface the true cōmunion: which the lorde gyueth vs in his body & bloud. ☞ Of truth neither of them was vnworthy blame

This veritie is the kre mercie promised them.

blame, for as muche as they dyd not sustayne to here one an other, that all affection layed aparte, they myght folowe the veritie, on which syde so euer it shoulde appeare. But yet ought not we therefore, to lette passe oure duetie towardes them, least we forget the mercyes and benefytes whyche God gaue vnto them, and distributed vntovs by their hãdes. For onlesse we be vnthankfull, and vnmyndefull of those thinges which we owe vnto them, abstaynynge from all reproche and euyll report, we shall easyly forgeue these and muche greater thynges.
To conclude, seyng that we knowe they were both of Godlye conuersacion and excellente doctrine, and that they also whyche at thys daye be on lyue: be no lesse: we oughte neyther to speake nor iudge of them, otherwyse thẽ wyth great modesty and reuerence,
And chiefelye because it hath pleased our lorde God so, that after he had by thys meanes instructed them to humilitie, he made an ende of thys vnlucky contention, or at the leste qualifyed it for the tyme, so that in the meane seasõ it myght be finyshed. This haue I spoken because ther is as yet no order published, wherin that concorde is apporynted: whyche thynge were verye necessarie. But thys thyng shall be when god wil that al they which should set an order in these thinges, do agree in one. Thys wyll be done.
In the meane tyme thys oughte to suffice you that there be a brotherlye frendshyppe and conionction betwene the congregation: as belongethe to the Christian communion. Wyth one voyce therfore we wyll confesse, that when we do accordynge to the institution of the Lorde receyue the Sacrament with faith, we are vndoubtedlye made partakers of the substaunce

Calvyne vpon the supper
of the body and blonde of Christe. Howe thys
thynge shoulde be done, some men can better
define and more playnly expounde, then other.
But thys thynge is chiefly to be remembred,
that we exclude all carnall imagination, & that
the mynde ought to be erected into heauen, and
that we thynke not our Lorde Jesu Christe to
be so vyle that he may be conteyned in corrup-
tible elementes Agayne, leste the force of thys
most secret mistery, shoulde be diminished, we
muste thynke that it is wroughte by the se-
crete and wonderfull power of God:
and that his spirite is the bonde
of thys partakinge: whyche
is for that cause cal
led spirituall.
Finis.

¶ The order that the churche and cõgregation of Christe in Denmarke, and in many other places: coũtreis and cities in Germanye dothe vse, not onely at the holye supper of the Lorde, but also at the ministration of the blessed Sacrament of Baptisme and holy Wedlocke.

TO al that hũger and thirst the glory of god & welth of theyr neighbours, be grace mercye and peace from the same euerlasting god our most deare father in heue thorow our lord & onely Sauiour Jesus Christ. It were to me a singuler comfort (my righ dere & intierlye beloued brethrẽ, & sisters in Jesu Christ: if I might be wt you my selfe continuallye, & communicate vnto you some part of that litle talẽt, which I haue receiued

receiued of the Lorde my God for your ſakes. And all the lawefull wayes that I coulde deuyſe, I haue ſought thys greate whyle, to opteyne licẽce of the hygher powers for the ſame purpoſe. But it wyl not be. Wherfore though I be hyndred and kepte from you by all the meanes that Sathan & his membres can imagen, yet ſhall ye haue my poore herte, yet wyll I not ceaſſe to wyſhe you good, yet wyll I do the beſte for you that I can, although it be but with my pen. In token wherof, I haue ſet forthe vnto you the order and maner that many whyche haue receyued Goddes worde vnfaynedly, do vſe not onely at the mooſte holye ſupper of oure Lorde, but alſo at the miniſtration of the bleſſed Sacramente of Baptiſme, and when anye couple of perſones are ioyned into holy wedlocke. And thys haue I done, to the intent, that whẽ ye haue ſpyed and do ſe, that thys order is agreeable vnto Gods worde not varyng frõ the mooſte wholſome doctrine therof. Ye maye wyſhe in youre hertes to haue Goddes truth proſpere lykewyſe amonge you in the realme of Englande: And praye vnfaynedly wyth me and all other ſynners, that the father of mercy and God of all comforte wyll ſo lyghten and illuminate the herets of oure rulers, that they maye folowe the earneſt monicion of the ſeconde Pſalme, and be no more wythout vnderſtãdynge, but be wyſe by times and embrace the ſonne of God, whyle he offreth him ſelfe vnto them. And not only to ſuffre the worde of God to haue the vpper hande aboue all other doctrines, but alſo them ſelues to laye to theyr handes in aboliſhyng the blaſphemous and dampnable abuſes that are here as yet ſuffred about the forſayed true pryncy-

ples

ples of Christes religion, wherefore (dear bre-thren) whē ye compare thys order vnder writ-ten (whyche is the doctrine of Goddes worde, and practyse of the primatyue churche) to the vayne ceremonyes vsed here yet (after the churche of Rome) lyfte vp youre hertes to al-mightye God and beseeche hym, that for Chris-tes sake he wyll once graunte, that these the (this holy Supper, holy Baptisme, holye wed-locke) maye be truelye and sincerely mynystred and practised also among vs. To the glorye of hys blessed name and encrease of hys kyngdome for euer. Amen.

¶ The order taken for the due minis-tration of the holy Supper of the Lorde.

FOr thy better instructyon thou shalte fyrste vnderstande, that the blessed Sa-crament of the body & bloude of ỹ Lorde (ỹ worthy memorial of our redemciō) is at no time denied to any christē mā (wher gods worde is truely preached) if he lawfullye require it. And as none dothe ministre it saue the priest which is the officer appointed therto: So is it not ministred, but whē there be other present to receiue it as wel as the priest.

Now bicause that where gods worde is truely preached, mē do se the fruite of the sayd holy Sacrament, therfore resort they the oftener to the same holy supper of the lorde and delyte the more therin. But specially to se what a nūbre come to it on the lōdaye, & how reuerently, it wouldē do ones hert good. And bicause they may the more fruitfully be partakers therof, therfore on the saterday whē the preachyng is done (euery daye they haue a sermon) all suche

as

as are appoynted in them selues to be partakers of the Lordes supper come (one after an other) to the priest: of whō they learne, not onely what the Sacrament is & the right vse therof, but also they beynge repentaunt and sorye for theyr synnes, & professing amendment, receyue there gods promises for theyr absolucion, to the singulare comforte of theyr conscience: & are exhorted by the priest, to do agaynste the morow, as ỹ holye Apostle Paule byddeth them: that is euen to trye, examen, and proue them selues, whether they cā be cōtent vnfaynedlye in theyr hertes, to take better holde on the kyngdome of God, then they haue done in tymes paste, to be more stedfaste in fayth and hope towarde god & hys promyses, to be more feruent in prayer and loue towarde God, and for hys sake to shewe vnfayned loue towarde euery man, to forgeue herteli as they woulde be forgiuen, to mortifye theyr flesshe dalie more and more by reasonable abstinence and godlye exercises of the spirite and vertuous occupacion of the bodye, to be glad in distributynge the workes of mercy to the poore &c.

¶ And whē the priest, preacher, or curate, for al is one thynge, hathe giuen euerye one, thys or such a lyke exhortation, and enioyned eche one his penaūce accordyng to hys estate (as subiectes to be true & obediēt to their rulers, seruātes to be faithful and diligent in waityng on their masters commaundement, children to honoure and obeye theyr parentes, and to learne vertue while they be yonge, housholders to kepe their houses in the feare of God, & so forth) whē the priest (I saye) hath enioyned them thus to liue and to increase in the same wel doynge, he committeth them to God and to the worde of hys

grace. And fo they departe.

¶ On the fondaye in the mornyng (at. vi. of the cloke in Sōmer, and at: vii. in winter) the bell ryngeth, and the people, prepare them felues to the churche, fo that fone after the bel hath ronge the feconde tyme the churche is almoft full of men, women and childzen. Then a lytle afore the houre is expired, they ryng ỳ bell the third tyme. Whych ceaffeth not tyl the houre ftryche: And at the quere doze befyde the table of the Lozde, ftande two good fober fyngynge men: whyche (commenly a quarter of an houre afore the fermon) begynne a pfalme and al the people bothe olde and ponge wyth one voyce do fynge wyth them, after fuch a faſhiō that euery note anfwereth to a fyllable, and euery fyllable to one note commenly and no mo. So that a man may wel vnderftand what thei fynge. But fyrſte for the moſte parte they fyng the Pater noſter in theyr mother tonge, & then the Pfalmes, fome tyme mo, fome tyme fewer accordyng as the tyme requireth, but al in ther owne language. Nowe whan the cloke fmyteth (which is comēly. vii. in Sōmer, but. viii. in wynter) the fuperattendaūt or chiefe curate comethe into the pulpyte, and fyrſte of all, he wyſhethe vnto hys audience and to hym felfe. grace mercye and peace from God the father through hys bleſſed fonne Jefus Chriſte oure fauioure: And to the intente that theyr hertes maye be opened to the true vnderſtandynge of the goſpell, whych he is aboute to preach vn to them, he exhortethe them to cal for heape to the holye Gooſte. So after that the two foreſayed men (or at the leaſte one of them) hath orderly begonne, all the churche folowethe, and fynge with one voyce vnto the holy Goſt this

fonge

tonge, Veni sancte spiritus &c. or suche an other lyke it, in their mother tonge.

¶ Thē the preacher taketh the gospell of that presente sondaye (or some other place of the scripture, that he is appoynted to declare) and expoundethe it clearely by the other manifeste places of the byble, notynge in it suche lessons, such consolations and such ensamples as are for the edifieng of his audience.

¶ Cōmenlye at the later ende of the sermon he maketh a prety shorte rehersall of it by the waye of exhortacyon to the people, or prayer towarde God. And then requireth he them to confesse and knowledg theyr sinnes vnto God wyth him, euery man, in hys owne conscience, and to saye suche or lyke wordes in hys herte as I haue plurallye expressed in the generall confessyon, that I humbly offered to the kynges mooste honourable counsayle, for the edyfyenge Anno. M.D.xxxix. When the priest hathe prayed for all estates, and made thys or suche a lyke confession in theyr name, he prayeth God to be mercifull to them, to bielle them to shewe the lyghte of hys countenaunce ouer them, and to haue mercy on them.

¶ Then giueth he them thys or such a like absolution, and saith.

TO al them that repēt & are sorye for their sinnes, detesting and abhorring their olde wicked life. Yt they be hōgry & thrist for gods mercy in Christ beleuynge surelye to haue forgiuenes only by him, purposing to forsake al abhominaciō of liuing, & from hense forth to liue in the feare of God and vnfaynedly to kepe hys cōmaūdementes: to all suche, by the vertue of Goddes worde and commission of the same)

I pro-

I pronounce and warraunt fre remissyon and cleane forgeuenes of all theyr synnes. To the other that wyll not repente, but styll harden their hertes agaynst Goddes trueth, continuallye abydynge in the blyndnesse of false, doctrine & sylthynes of wicked lyuynge hauing no purpose nor mynde to come to' repentaūce: To all suche (by the vertue of the same worde and commission therof) do I pronounce damnacyon & the terible wrath of god, vntil thei amend

¶ So after that he hath wysshed the peace of God vnto hys audyence, he comethe downe. Then all the congregacion and churche in maner aforesayed, do synge the Crede or beleue in theyr owne mother tongue. And whan that is done, the curate or els his coadiutoure, standeth vp afore the table of the lorde, and requyrethe all suche as are appoynted then to be partakers thereof, to be well ware what they do, and to make a iuste accompt wyth them selues after what maner they haue proued and tried theyr own consciences, whether it be done vnfaynedlye & in an earnest maner & whether they be at one with al men, and so forth. Yf it be so in dede, he geueth God thākes for it. Yf no, he praieth thē right gētlye, þ they wyll thynke no shame to abstēt thē selues frō this holy supper tyl þ reconciliacion be made, leste they come to it vnworthely. And thē geueth he thē this exhortacion, or els a nother such like.

¶ An Exhortacion at the supper of the Lorde

DEare frēdes, we are all baptised into the death of oure Lorde Jesu Christ: wherfore after holy Baptisme: we must al þ daies of our life, fight and striue in cōtinual batel & war against synne,

deth & the deuil, & so bere about with vs in our bodies the passion and death of our Lorde Jesu, and we proue by experience, that the enemies whom we haue to do with all, are neither weake, nor feable, but mighty and valiant, to whose power mẽ are naturallye subdued so ỹ vpõ earth there is none so mighty, as to resist thys power of darkenesse throughe hys owne strength, so feable and weake is all oure abilitie in comparison thereof. For the whyche cause God the father through Christ his deare sonne hath ordeined a nother power and kingdome, in the whiche is ryghtuousnes and lyfe: and through his death and bloude hath he deliuered vs and brought vs frõ synne to ryghtuousnes, from death to lyfe, from the deuyll to God, & hath included the kyngdome of hys grace in the preaching, beleuing and folowyng of hys worde. which being begonne in the holy christentie, shal go forth vntyll the last daye: that we whyche receyue, beleue, and do after the same worde, by the merites of Christe our reconciliar and Sauiour) shoulde be and continew for euer hys deare childrẽ, & heyres of the kingdom of grace, that is to say, of euerlasting saluatiõ, for asmuch as we through such faith do eate cõtinually his flesh & drinke hys bloud, that is to say, abide in him, and he in vs.

¶ To the intent now that this so great goodnesse declared by the worde of God, myghte dayly amonge vs be practised, distributed and exhibited, therfore hath the gracious and mercyful Lorde Jesus Christ instituted and ordeined a remembraunce of thys hys wonderfull worke, and cõmaunded, that we at hys supper in the Sacrament, shoulde eate his very body and drynke his very bloude. Wherby the hertes

tes of al suche as are faythful beleuers & feare God, myghte be assured of thys same grace of God and euerlastinge saluation. And also that in the holye cõgregation and churche his glorious remembraunce myghte be kepte, that is to say, to giue him thãkes & praise, to sing, speake preach, & reade therof, to exhorte & cõforte one another among them selues. And finally wyth all faythfulnesse one to shewe towarde an other such loue and fauoure, as we oure selues haue receiued of oure deare lorde Jesus Christ.

¶ And for as muche as we nowe are hapened in these later dayes, in the whiche thys so precious treasure is vnhalowed and wyckedlye abused: thys holye Sacrament shall (for the necessarye causes nowe rehersed) be to vs also a testimonye of thys present tyme before god and the worlde, that we do vtterly both in worde and dede, refuse and forsake all the deceatfulnesse of the papistrie, and that we faithfully wyth all our hertes submitte oure selues vnder the gospel of Jesus Christe.

¶ Wherfore ye dearely beloued in the Lorde, for as muche as thys matter is so waighty, euen Gods owne institution and ordinaunce, yea, and his cõmaũdemẽt also that we shoulde do it. And lykwyse seyng the necessitie which should cause vs to accomplishe the same, is so great, specially on our behalfe towardes God (to whom we owe a longe Deo gratias and thankes) we ought in no wyse to refrayne our selues from it, neythey suffer our selues to be kept backe there frõ: but oft tymes wyth repẽtant hertes to seke this our soules medicine & cõfort of our cõscience: beleuinge what Christ sayth to vs herin, & doing as he cõmaũdeth vs.

¶ And as for those that seke no suche repen-

taunt

tant hertes fayth and comfort' herein, but lyue in open blasphemy, continuynge in synne and wycked lyfe. They shall knowe, that they are vnworthy of thys holy supper, and shal be excommunicate, tyll they amende.

¶ But to the intent that the vnrepētant may thorow the grace of god be lightened, and that we our selues may frutefully enioye this supper to the amēdmēt of our liues, & also that all Christendome generally maye be the beter, and be edified. Therfore let vs hertelye make our prayer to god the father of al mercie: beleuyng assuredly, that he wyl graciously here vs thorow our Lord Jesus Christ, who cōmaunded vs to praye, and promised vs, saiynge. Aske and ye shall haue: seke, & ye shall fynd: knocke. and it shalbe opened to you.

¶ Wherfore in consideracion of the same commaundement and promise, lyft vp your hertes and saye thus wyth me in youre prayer.

O Lord god our father in heauē we thy miserable childrē vpon earth beseche the that thou wyll mercifully loke on vs & lend vs thy grace

¶ That thy holy name maye be sanctifyed among vs and in all the world thorow the pure and syncere teachynge of thy word, & through erneft charite in our dayly lyuynge, and oure conuersacion. Exclude thou graciously al false doctrine and euell lyuinge, wherby thy worthi name myght be blasphemed and slaundred.

¶ O let thy kyngdom come and be greate. All synfull, blynd people and suche as are holden captyue of the deuell in hys kyngdome. those bryng thou to the knowledge of the true fayth in Jesus Christe thy sonne.

¶ Strengeth vs Lorde wyth thy spirite to do and to suffre thy wyl both in life and death

in well and woo, that our wyll maye all waye be broken, offred vp and mortified.

¶ And geue vs oure dayly bread: Preserue vs from couetous desire and carefulnes of the dealy, that of the we may be assured to haue abundaunce of al good thynges.

¶ Forgeue vs oure trespace, as we forgeue them whiche offende vs: that ourehert maye haue a sure and glad conscience, and that wee neuer feare nor be afrayed for any sinne.

¶ Leade vs not into tentacion but helpe vs through thi spirite to subdue the flesh, to dispise the worlde with his vanities, and to ouercome the deuel wyth all hys craftie assaultes. And finally delyuer thou vs frō all euell both bodely and gostly, temporal & eternall. Amen.

¶ They that ernestly, desyre al thys, let them say: Amē, beleuyng without any doubte, þ it is graūted & hearde in heauē according as Christ promised vs, saying, whē ye pray, beleue assuredly þ ye shal haue it & it shal come to passe. Amē.

¶ Then reherseth he the wordes of the holye supper out of thre Euāgelistes, Mathewe, Marke and Luke, and also out of S. Paule Cor. xi. saying.

THe lorde Jesus the same night wherin he was betraied toke bread, & gyuinge thākes brake it & sayed: Take ye & eate, this is my body, which shal be geuen for you. This do in the remembraūce of me. In lyke maner when supper was done, he toke the cuppe also saiyng. This cuppe is þ new testament in my bloud. As oft as ye drink this do it in remembraunce of me. This doone the whole church in maner aboue said, do sing a psalme or .ii. of thankes geuyng for this blessed

ted sacramente. And in the meane season, they that are appoynted then to suppe with ꝑ lord, and come soberly and with great reuerẽce one after another (the mẽ first & thẽ the women to the table of the Lord: wher thei kneling (one I say after another) receiue at the hand of one of the priestes, the sacrament in fourme of breade. And then goth he with lyke reuerence to the other ende of the table, and at the hand of another of the prieste (which standeth ther readie for the same purpose) he kneleth downe and receyueth it also in the fourme of wine, and all ꝑ other folowe reuerentlye, and do the same. If one of the prieste or both be disposed likewise as then to sup with the lord, he kneleth downe & his companion serueth him. And then so doth he also to his felowe in like maner & reuerence ¶ If the communicãtes and thei that receiue thẽ ꝑ sacramẽt be many, thei sing ꝑ moe psalmes of thankes geuyng: els sing thei the fewer ☞ When this holy supper is doone, and the partakers therof that were apoynted thereto serued, one of the ministers standeth vp, and exhorteth the people to geue ernest thankes to God, with thys or such a lyke prayer.

☞ O almightie God, moste merciful father, thou that openest thy gratious hande, wherby al thinges liuyng haue their fode in due season we geue honour, praise and thankes vnto the for al thy benifites both goostlye and bodelye, which thou hast richly poured vpon vs without anye of oure deseruinge: but specially we thanke the for this worthi memorial of our redemption, wherin thou hast nourished and fed oure soules wyth the body and blonde of thy deare sonne our sauiour Jesus Christe blessed for euer. Amen.

Another

¶ Another.

☞ O Lord Jesu christ our redemer, honour and prayse be alwaye geuen vnto the for feadyng our soules with thys spiritual and heuēly fode. And we beseech the for thy tendre mercy, that as thou hast geuē it vs for a sacrament of continual thankfulnes, of dayly remembraunce and of charitable vnitie. Euē so most merciful sauiour, lend vs alway thy grace, to be thankeful vnto the for it, and not onelye by it to be continually myndful of our redemptiō purchased through thy death & bloudshedding: but also in consideration therof, to encrease in loue toward the, and al mākynd for thy sake.

An other.

☞ O Lorde God almyghtye, we thanke the wyth al oure hertes that thou hast fedde oure soules wyth the bodye and bloude of thy most deare sonne. And we beseche the vnfaynedlye, so to illuminate oure myndes wyth thy holye spirite, ỳ we may dayly increase in strength of fayeth to the, in assuredne of hope in thy promises, and feruentnes of loue towarde the and oure neyghbours, to the glorye and prayse of thy holye name. Amen.

¶ Thus the priest concludeth and endeth the office of thys present misterie, and blesseth the people rehershynge these wordes of scripture Numeri. the. vi.

¶ The Lorde blesse you and preserue you, the Lorde shewe hys face to you and haue mercye on you, the Lorde turne hys countenaunce vn to you, and gyue you peace. Amen.

☞ And so thei departe.

¶ The order taken for the due ministracion of the blessed Sacrament of Baptisme

ON the Sonday at one of the cloke after noone, they haue, a sermon of an houre lõg, with like ringing & singing of Psalmes afore in they mother tõg, as thei had in ỹ mornynge, to the which preching ỹ people come as thicke, as thei did thẽ. And as they synge a Psalme for grace to the holy goost in the morning, so do thei here also and at euerye sermon, where or when soeuer it be made. And lyke as in the mornynge when the sermon is done, the preacher exhorteth them to cõfesse they synnes wyth hym in they hertes, and there vpon doth absoule thẽ by the power of Goddes worde: so dothe he here also in lyke maner, and in euery sermon. Then synge they a lyke songue of thãkesgyuynge as they dyd in the mornyng, and as they be accustomed to do after euery preachinge.

¶ In the meane season whyle thys psalme of thankesgyuyng is songe or els afore, the fonte is prepared, the mydwyfe is there present with the childe: or no mydwiues, if there be no chyldrẽ to be christened (as there be comonly) wyth a fayre compayne of honest sobre women. And when the psalme is sange out, the ministre beynge they ready at the font, readethe a lecture of the Bible: and when he hath declared it cõpendiously to the edifiynge of the congregacion, he exhortethe them, that for asmuche as all men are cõceyued and borne in synne, and that seynge it is vnpossible for a man to come into the kyngdome of God, excepte he be borne a newe and regenerate: they wyll shewe and declare they Godly loue, and call vpon God the father thorowe Jesus Christ and in hys name, that he wyll mercifullye baptyse that chylde, (or those children) with the holy goost: and re-

ceyue hym (or thē) to grace.

¶ Upō the same exhortacion, they make their hertye prayer besechynge God to haue mercye on ẏ child, & then addethe he this or such a lyke petitiō in their name, saing

¶ O almyghty God whiche in cōmaundynge vs to praye, hast assured vs, that we beleuinge stedfastly in thy promes, shall haue all that we desyre, specially concernyge the soule, wherein we seke thy glory & wealth of our neyghbours Our humble peticion to the (O most deare father) is, that for asmuche as this chylde is not wythout originall synne, thou wylt consyder thyne owne mercye, and (accordyng to thy promes) sende thys chylde thy good spirite, that in thy syght it be not cōpted amonge the chyldren of wrath but of lyght, & grace, & become a membre of the vndefiled churche spoused to Christ thy deare sonne in fayth and loue, vnfayned, by the meanes of ẏ same Jesus Christ our Lorde. Amen,

¶ An other.

O Almighty eternal God, & most merciful father. For asmuch as the iust liueth by fayth, & vnpossible it is anye mā wout belief to plese ẏ, we besech the ẏ thou wilt grāt to this child the gyft of fayth, wherin ẏ wilt seale & assure hys hert in ẏ holy gost, accordinge to the promes of thy sōne, ẏ the inwarde regeneratiō of ẏ spirit may be truly represented by the outwarde baptisme & that ẏ child may be buried with him in deathe, and be raysed vp by hym frome deathe againe To the prayse of thy glory and edifying of his neighbour. Amen.

☞ Somtyme also the priest readeth this parcell of the .x. Chapter of Marks Gospel saiyng,

And

AND they brought litle chyldre to him that he shuld touch thē. And his disciples rebuked those ꝑ brought them. But whā Jesus saw it he was displeased, & saied to thē: Suffer lytle childre to come to me & forbid thē not, for suche is ꝑ kingdom of god. Verely I say vnto you: whosoeuer receiueth not the kyngdome of god as a childe, shal not enter therein. And he toke thē vp in hys armes, & put his hādes vpō them and blessed them.

¶ Then the godfather if it be a manechyld (or the godmother if it be a womāchilde) holdynge the chylde in his armes, commeth and standeth by the prieste, who asketh hym on the chyldes behalfe, if he forsake the deuell & al his workes. He saith yea, & vpon the priestes interrogacion he cōfesseth his faith in the face of the churche. So the priest taketh the childe in his left hande and wt his right hāde he poureth water on hys head, calling him by his name (as he did afore) and baptisynge hym in the name of the father, & of the sonne, and of the holye goste.

¶ Fynallye, the ministre committeth the chyldren to the prayers of the cōgregacion, & exhorteth the godfathers and godmothers moste earnestly, to se that the children be brought vp and instruct in Christen knowledge & vertue, to the glory of God & edifying of the comen welth.

¶ Then synge they a psalme (ether that concerneth some thankes geuynge to God for this worde or els some necessary peticion.

And so they depart

¶ Now in lyke maner as thou seest thys blessed sacrament mynistred on the sonday, euē so wyth lyke reuerence do they vse it at the same houre on those weke dayes, that the congrega-

cio (wt the authoritie of theyr head rulers) hath appointed to that vse: And if the chyldren in ꝑ meane time be in any daūger, thē ꝑ midwyues baptise thē. And as the congregation and multitude of people is great at the ministration of holye baptisme on the sondaye, so is it also on the othere appoynted dayes, thoughe they be worke dayes. Wherby it is to be noted, that ꝑ institution and ordinaunce of God is in greate reputatiō amonge them: for as it is ministered reuerently, so is it hearde wyth greate deuotiō and feruentnes: And though there be alwayes some vnthankful liuers yet ꝑ flocke of Christ be euer bringing forth good fruites, and folow the worde of lyfe in theyr conuersation.

The order taken for the due ministracion of holye wedlocke.

AS towchinge Gods holie institution of mariage, thou shalte vnderstande, that priuie contractes are auoided as much as may be: And yonge folke are soe well broughte vp in the feare of God & instruct in ꝑ knowledge of his worde, ꝑ they wil not lightlie be entised to rūne on head & marie wout ꝑ honest cōsent of their parētes & tutours. Againe, ꝑ fathers & mothers whiche haue yōg folkes apt to mariage, are circūspect not sufferynge theyr sonnes and daughters to goe longe beyonde theyr tyme vnmaryed: but both for the auoydynge of vncleanlye conuersation in their childrē, & also for their owne discharge, they prouide thē honeste mariages mete for them. Whyche thyng to do, they are taught not onely in the dayly sermons that they here but also by the olde Godlye practises of suche holye men as was Abraham Isaac. &c. Neither do the two yonge persons come togyther after

a lyght

a lyght or vndyscrete maner, but euen at theyr handfastynge (when the knot of holy wedloke is fyrste knyt) there are presente the father and mother of the parties or els (if they be deade or absente) theyr nigheste kynsfolkes & tutours, and so is also some honeste discret preacher or curate of theyrs: who to the edifiynge of them maketh a Godlye collation out of Gods word for theyr exemple learning & cōfort in holy wedlocke. So whan the tyme approcheth that they shalbe maryed openly in the face of the church, the curate in the presence of the whole congregation geueth warnyng certayne dayes afore, and requireth that if anye manne knowe some laufull impediment to hindre the sayd mariage he wyll notifie it at hys motion. Yf no hinderaunce be made, the at the day appoynted, then brydgeome hauynge a company of honest men wyth hym, and likewise the bryde hauynge an honeste companie of women with hyr, come to the sermon in the morning (whych as I sayed afore, is euerye day at. vii. of the clocke in Sōmer, and at. viii. in wynter) and after that the preachynge is done & the sacrament ministered in maner afore saied, they come both before the preacher, & in the meane tyme, ẏ whole churche in theyr mother tong, do sing the. Cvi. psalme. Beati omnes qui timēt dominum. &c.

¶ Then the preacher speaketh to theim boeth by name and asketh them sayinge, N. and. N. are ye mynded to lyue togythere in holye wedlocke, and to testifie and cōfirme the same purpose here in the presence of the congregation? They answer, yea, then (sayth he) I take you all here that stande by, to wytnes, requirynge you to recorde the same, and to remēbre it, and sayeth moreouer. Yf ther be anye mā here that

knoweth lawfull impediment by Gods worde that these two persons maye not procede togither in maryage, let hym speake now. So if there be none to make impedimente, then the preacher sayth. For asmuch as here appeareth no hyndraunce to the contrarye, but that ye maye go forth togyther in holye wedlocke, I praye God establyshe the thynge that he hath wrought in you. Seynge also that both your cōsentes are knit in a holy wedlocke, and ye cōfesse the same here openly before God and the world: I declare and prnounce you to be mared togither. In ẏ name of the father & of the sonne, & of the holy goste. And in so saiynge he ioyneth their hādes togither, & addeth moreouer: let no man therfore seperate thē a sunder, whō god hath coupled togither. This done, he exhorteth thē to remēbre, how ẏ god hath ioyned thē in holi mariage, & according to ẏ cōmaūdemēt of god, to loue one another, & so to kepe their houshold, & to bring vp their childrē when God sendeth thē, in the feare of god that theyr whole liuyng may redound to the glory of his holy name, and edifiyng of the comen wealth.

¶ Then rehearseth he this (or suche another) prayer in the name of the whole church and congregacion.

O Almighty God, father of heauē: For as much as it hath pleased the to call these new maryed folkes vnto holy wedlocke, lyke as at ẏ beginnyng ẏ sawest it not good for a mā to be alone, for ẏ which cause ẏ madest him an helper like to hym self, & so ordeinedest ẏ they should be as on person: we besech ẏ that vnto thes new maried folkes thou wilt graunt thy holy spirit wherby they liuyng in holye wedlocke

maye

maye styll truste in thy goodnes, ouercome all temptation, & leade an honest godly lyfe to the edifiyng of euery mā. Blesse them also that in the fruite of theyr bodies they maye prayse the and so brynge vp the same, ẏ it maye be to thy glorye and profite of the comen wealth. Amen.

Then the church syngeth a Psalm of thākes gyuing, & so departeth.

¶ The cōclusiō of this litle boke.

THou seist now what order is kept in the ministracion & vse of the forsaid thre holy ordināces of God: concernyng ẏ which, I writ here nothinge of had I wist, nor of vncertēty, but euē as I knowe, & as I haue not onelye sene wt mine eies & hard with mine eres, but bē presēte also lōg & many a day at ẏ executiō, practise & experience therof, whiche thinge as I wryte to gyue al good hertes, occasion of feruent prayer to God. that he wyll graūt his worde to grow lykewyse amonge vs: euen so in the vertue of Gods holy name, and for that precious bloude sake of his most deare sonne, I admonish and exhorte all subiectes to be pacient to auoyd all kynde of sedition, to committe the reformation of all errours, & supersticious ceremonyes, vayne tradicions, wicked lawes & vniuste statutes of men: euen vnto God the authoure of peace, & to the workynge of hys spirite in those princes and rulers, whom he hath called to office for the same purpose: lette no' mā be slake in his duetie, but gyue god that whyche is his, and to the king the thing ẏ belōgeth vnto him accordyng as Christe cōmaundeth Math. xxii. as saint Paule exhorteth Roma. xii.

¶ Thys I saye, to stoppe the mouthes, and the blasphemous tongues of suthe as wyll not

ceasse to rayle on me and to sclaunder me (yea euen to the kynges maiestie) as though I were a peruerter of comen order, or toke vpon me to chaunge the lawes: and to make new statutes. Naye ye vngodlye hypocrites, not so, but as I am sure that there is heaue dampnation layed vp for al such subiectes as rebell or make sedicion agaynst theyr prynce, or disobeye the least cõmaũdement of god in theyr soueraygne, euẽ so I am assured, that there is no lesse dampnacion prepared for those rulers or heades, that make vniuste lawes & cruell statutes to mayntaine theyr owne lustes and oppresse the poore. I reporte me to the .x. chapter of Esaye the .ii. and third of Micheas, and to the later ende of the .v. chapter of the prophete Hieremy. Let all rulers, therefore beware, that they make no actes of parliament nor statutes againste Gods worde, and let all subiectes learne of S. Peter .1. Pet .ii. to be obediente, &c. And not onely that but if they be cõmaunded anye thynge, then let them learne of the same .S. Peter (Act .iiii.) to obey God more then mẽ. In the meane time tyl Gods blessed word only beare rule amõge vs, & tyl all wicked inuentions of men be abolished, let those þ feare god vnfaynedly be feruent in theyr prayere, & increase in all thãkfulnes & bertnouse liuynge towarde God & men. Let no mã, womã, nor chyld of God be slacke in his dueti: but let fayth increase in strengthe let hope be euermore and more assured of gods promises, let charitie alway loue God and his neyghbour, and leaue no good workes vndone that maye be Gods glorye & mans profyt. And thẽ shall we be knowen, not onely readers and hearers of the truth, but true disciples of the same. And thoughe we can not atteyne to the

perfect-

perfectnesse of that common wealth whyche I spake of afore (where Gods ordinaunces are so reuerētly ministred, the poore so richly prouided for, & youthe so vertuously broughte vp, neuertheles we doynge our best, and begginge strēgth of god to do more then we cā do of our selues, shall not onelye be alowed & accepted in his sight, but also haue the cōtinnual assistence of his holy spirite: wherby we sufficiently harnessed and armed agaynste all temptations of synne, hel, the deuyll, & our owne fleshe, shal as wel haue the vpper hande of them, as we haue (thorow the onelye power of God) ouercome many sturdy wyndes and tempestes of aduersitye in tyme paste, and as we hope to escape these presente troubles by the helpe of Jesus Christ, whose name be blessed for euer. Amē.

¶ A litle complaynte with a short exhortation made to al thē, that are no dissemblers wt gods word, but vnfainedly liue therafter.

LYke as God (accordynge to hys moste blessed nature) euer louinge gracious, mercifull & true, doth alwaye sende his word afor he plag ꝑ world, & giueth vs warning afore ꝑ destructiō come, wylling vs to cōuert to him to forsake our owne euil waies, & to lay hād on eternall life: Euē so cōtrary wise the deuyll, the father of falsheade and lyes, enuiynge mans saluatiō, casteth euer one bone or other in the way, to hindre the glorye of God, to stoppe his worde, to kepe backe his truth, least thorowe the stedfaste beleuynge & folowyng therof, his owne kingdom shoulde be minished, gods amplified & encreased. Som time to hynder the gospell of the glorye of the great god, he steareth vp tirāny & cruelnes and moueth some rulers or great mē of the worlde

to

to take parte agaynste it, to persecute it, trou-
ble & vexe thē whō god hath called vnto it. Ex
ſāple wherof ye ſe in Pharao, in kyng Achab,
in Antiochus, in Herode, & in thole greate pre-
lates that ſhewed theyr hote charitie vpon our
Sauiour Chriſt, & hys Apoſtles, The deuyl al-
ſo to ſet vp hys kyngedome the better, getteth
him chaplens for hys own toeth, ſuch as were
Baals prophets, iii. Regū. xxii. that they maye
euer eyther in confeſſions or otherwyſe, moue
kynges & princes to take parte agaynſte theyr
owne ſaluation, & to trouble ſuch as tel thē no
dreames, nor fantaſies, but euē the very worde
of God, As the prophete Micheas dyd. Dom-
tyme I ſaye, leaſt the trueth ſhould be beleued,
the deuyll as he is the father of all lyes: ſo get-
teth he falſe wytneſſes to teſtify euen agaynſte
Chriſt, & agaynſt poore Steuē & Paule hys ſer-
uāntes, yea & to preache, that theyr doctrine is
naughte, ſeditious, newe learnyng, and hereſy,
Mat. xxvii. Math. i. Actu. vii. xxiiii. þ they wyl
deſtroy good workes. Ro. iii. þ they wyl kepe
no holye daye Mat. xii. John. v. that they wyll
not faſt. Math: ix. Mar. ii. Luc. v. Thus, I ſay
is the deuyll euer about to ouerthrow Chriſtes
kyngdome, & to ſette vp his owne. And bycauſe
his lyinge chaplens ſhoulde the better fyght a-
gaynſt Chriſt, he teacheth them to go craftelye
to worke, to lie & ſpare not, to call the diſciples
of Chriſt newe fellowes, to ſaie, that they care
neyther for faſting nor prayeng, for almes dede
nor for good worke, yea make the worlde be-
leue (ſayeth the deuyll) þ they care neyther, for
one ceremonye nor other, for one ſacramēt nor
other. Such lying leſſons doth the deuyl teach
his ſcholers, & not onely thys, but alſo to wreſt
and wryng the ſcripture frō the manifeſt vn-

derſtā-

derstandyng of it, of the whych iugling cast he hath gyuen thē an ensāple in the .iiii. of Math and iiii. of Luke. Who nowe cōsideryng thys greate decay of godlynes, that the deuil hathe brought into the worlde (partly thorow the tirāny that he hath steared vp in great mē, partly thorowe the faulse wytnes bearyng of hypocrites and lyinge teachers) hathe no cause to mourne in thys behalfe? Who wyll not be sorie to se gods holy word thus persecuted, thus exiled, thus cruellye reported, thus belied?

Neuertheles al thys euyll doeth not the deuyll thynke sufficiente, he can not here withall be cōtente, but he entreth in also amonge them that professe the name of Christ, that are called brethren and disciples, that pretend to loue and fauour hys trueth: and among them, loke who is mete for his purpose, most inconstaunte, and least regardeth Christes worde in hys herte, of hym he maketh eythere an whoremonger, and disceyuer of hys neyghbour, or a folower of other vyces of hys owne carnall lustes, robbing him vtterly of that most holye, moste stedfaste and lyuynge fayeth that Christe taught, & also of those worthy fruites of ẏ spirite of god repētaunce & workes of light, whych ẏ scripture speaketh of. By the meanes wherof, & because he beareth the name of a christen brother, therfore euen as he behaueth hym selfe nowe, and as he lyueth, so muste we be reputed of the vngodly and such lyuers must we be called. Yf he be a breaker of peace a maker of sediō, a drunkarde, a false byer and seller, a folower of fylthy lustes, a brynger vp of sectes (as God euer suffereth theim to be deceyued that wyll not abyde the ordre of hys worde) Then muste we also be called breakers of cōmē ordre, raylers,

makers

makers of insurrectiō, drouñkardes, false dealers wyth oure neyghboures, Heretikes, folowers of a fleshelye and carnall lybertie. Yea though all oure teachinge, wryttynge, talkyng and lyuynge be to ẏ cōtrary. Yet beare we the blame, so blynd is thys wyckede worlde in iudgemente, & so vnthankfull in theyr lyuynge are a greate numbre of them that are called Chrysten mē (as I vnderstād) on ẏ other side.

¶ Wherefore to you dearlye beloued in God, electe & chosen to an hyghe vocation in Jesus Christ (euē to be flesh of his flesh & bone of hys bones, to be citeznes wyth the sayntes and of the housholde of God) to you I make this my mone afore rehearsed, trusting, that though nether the world, nor those false brethren (whiche because they were not of vs, are gone from amōg vs. i. Johā. ii. & are fallē in the loue with this world after the ēsāple of Demas. ii. Ti. ii. Though nether of thē both (I saye) wil harkē to ẏ voyce of God, whyle it is called: to daye but styll harden theyr hertes agaynste Goddes truethe: My truste is (as I sayd afore) that ye wyl hold your hand styll on the plough, that ye wyll walke honestly now whyle the mercye of God lendeth you day lyght. Ye know that our Lorde sayd The night shall come, in the which no man shalbe able to worke. Ye se howe oure aduersarye the deuel goeth aboute lyke a roaryng Lyon, sekyng whom he may deuoure. Ye se what a nūbre of great men on the one syde, haue gyrded theyr swerdes aboute them and stande euen in complete harnese, to fyghte agaynst the manifest worde of God: Yea what swering, what blasphemyng of goodes name, what pryde, what excesse, what fylthynes of bodye and ydylnesse, is vsed, practised & dailye

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maynteined in theyr houses: Ye se, howe they can not abide the hearing of gods worde, but blaste and blowe agaynste it, persecute it, asmuch as in them lyeth. On the other side, ye se what a nũbre of hypocrites, Antichristes, false prophetes and flatterynge chaplens are not onely aboute greate men, but euerye where, in maner, roare and crye and stampe agaynst our Lordes doctrine kepe the people stil in blindnes and fedde them wyth drasse & beggres in steade of Gods word. Thyrdly, ye se what a number here be in the worlde, whyche pretendynge to loue Gods worde, by theyr outwarde hearyng readyng, and talkynge of it, lyue cleane contrarye agaynste it bryngе not forthe, the worthye frutes of repentaunce, are as greate swearers as fylthye, as ydle, as couetous, as deceitefull in barganyng, as vnapt to al good workes, as they were afore they knew the trueth: And by this meanes is it come to passe þ thorow suche vnchristē liuing, the good word of god is more suppresst thē other thorow þ crueltye of tyrantes, or flatterynge lyes of hypocrites. All whyche thre sortes of enemies, bicause they are not of vs but vnder, therfore wyll I haue the lesse to do wt thē. But of you dearely beloued) I wyll beholde to exhorte you, for the tender mercye of god, þ (in cōsideration of the promesses) ye will walke godly & worthely in this wicked worlde cōtinuing (as I trust ye do) in stedfastnes of the christē fayth, in feruentnes of loue towarde god, & towarde youre very enemies for his sake, in lokinge assuredly for his promisses, being pacient & joyfull in trouble, earnest in prayer at al times, ready into true obedience, to kepe al good ordre, to be exercised in al good workes, euerye mā according to the state þ god hath called him

vnto

vnto. As many of you as are called to office & comō authoritie, to beare rule, or to giue iudgmēt in causes of the comō wealth, be diligente in your office. Roma. xiii. punish the euyl & mainteyne the good. i. Pet. ii. Roma. xiii. Accepte no persone in iudgement, alowe no false accusation, shedde no innocent bloude. Exod. xxiii. and heare the small as well as the great. Deutro. i.

¶ As manye of you as are called to the office of preaching, folow the apostles cōsayl: take hede vnto your selues, & to all the flocke, in the which the holy goste hath appoynted you to be ouerseers, to fede the cōgregation of God &c. Act. xx. Fead Christes flocke, which is amonge you, and take the ouer syghte of them, not as though ye were cōpelled, but willingly not for the desyre of fylthy lucre but of a god mynde: not as Lordes ouer the parysshes, but to be an ensample vnto the flocke. i. Petri. v. To caste alway vngodly & vilde wiuysh fables, to be vnto them ꝑ beleue, an ensāple, in theyr worde, in cōuersaciō, in loue, in spirite, in fayth, in purenesse: To gyue attēdance vnto readyng to exhortacion, to doctrine. i. Timo. iiii. Studye to shew your selues to god. laudable worke men, which neade not to be ashamed. ii. Timo. ii. All other estates amonge you I hertely exhort & require, euery one to do theyr duty. As subiectes to be obediēt & true to theyr princes and higher powers. Ro. xiii. i. Pet. ii. Tit. iii. Men to loue theyr wiues hertely, as they are taught. i. Pet. iii. i. Thessal. iiii. Ephe. v. wyues so to behaue thē selues, as it becōmeth wome that profesle godlynes thorow good workes. i. Tim. ii. that theyr chaist cōuersatiō may wynne the wicked. i. Pe. iii. Men to deale gentlye wyth theyr seruauntes. Ephe. vi. Colo. iii. to bryng vp theyr

chyldꝛē in the nurtoure & doctrine of the Lord Ephe. vi. Deut. iiii. Seruaũtes to be faithfull true & obediēt to theꝛ maisters. Ephe. vi. Col iii. i. Pet. ii. that they may do worshippe to the worde of God in all thinges. i. Tim. vi. Tit. ii. ¶ And if we thus behaue oure selues, euerye one in hys callinge, thē shal it come to passe that euē they whiche now blaspeme vs as euil doers: shal at last be ashamed of theyꝛ part, & cōuert from theyꝛ own euyl wayes, to the true fayeth & liuyng, which is taught in the woꝛd of god. To whōe foꝛ hys infinitie grace and giftes therof. be honour & praise now & euer. Amen.

FINIS.

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